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2

INDIAN RECOLLECTIONS.

" Survey the globe, each ruder realm explore;
From Reason's faintest ray to Newton soar.
What different spheres to human bliss assign'd!
What slow gradations in the scale of mind!
Yet mark in each these mystic wonders wrought,
Oh, mark the sleepless energies of thought!"

Rogers.

By J. STATHAM.

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PREFACE.

At a time like the present, when Missionary operations are regarded with so much interest by some, and so scornfully derided by others, the Author of the following pages thought his Recollections of India might not be unacceptable to the former, and at the same time not altogether useless in removing the prejudices of the latter. If but one friend be gained to the Missionary *cause* by the publication of this volume, the Author will abundantly rejoice.

Another reason which induced him thus to appear before the public, was, that in the course of his residence in India he met with several striking illustrations of the sacred Scriptures, which he did not remember to have seen noticed in the works of others. Some of these have appeared in the New Baptist Miscellany; but the whole are embodied in these Recollections.

Besides which, another motive powerfully operated in leading him to decide on the present attempt, viz. that whilst the Missionary Heralds, and other mediums of religious intelligence, fully record the success attendant on the labours of Missionaries in the East, and other parts of the world, yet very little generally is known of those details which respect social intercourse, and the every day occurrences of an Indian life.

To literary reputation the Author lays not an atom of claim. He is sensible of the defects under which he labours, and therefore throws himself upon the charity of the literary world.

To his kind friends who have patronised the work, he returns his grateful acknowledgments, and humbly hopes that those amongst them who have not hitherto seen it their duty to support the cause of Missions, will, by reading the following pages, be induced to aid in the praiseworthy effort of seeking to rescue so large a portion of the human family from degradation and woe.

Amersham, April 6, 1832.

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GLOSSARY.

Ayah, nurse maid.
Abdar, water cooler.

Baboo, an esquire.
Bang, or Bhang, intoxicating drug
Bangee, a carrier.
Bangle, ornament or bracelet.
Banyan, shopkeeper.
Bauleah, covered boat.
Belathee, foreign.
Bheestie, a water carrier.
Bhurr, a large boat for merchandise.
Bobajee, a cook.
Bottlekhannah, pantry.
Brahmin, priest.
Buckshish, gifts.
Budjerowe, large boat for families.
Bungalowe, a cottage of bamboo and mats, with thatched roof.

Caste, a tribe or peculiar trade.
Chattah, large umbrella.
Chopper, covering for a boat.
Chuprassee, a sort of constable.
Coir, fibres of cocoa nut.
Compound, yard, meadow, or garden.
Coolies, porters to carry loads.

Copperah, cloth of any sort.
Cummerbund, girdle round the waist.

Dandee, boatman.
Daroga, superintendent.
Dawk, post.
Debtas, or Devtas, spirits, saints.
Decoit, or Dacoit, river thief.
Dewan, an agent.
Dhobee, washerman.
Dhoodwallah, milkman.
Dhingey, small boat.
Dhingeywallah, boatman.
Dustooree, custom.
Durzee, or Dhurzee, tailor.

Fakeer, or Fakir, religious mendicant.

Ghaut, a landing place.
Ghusselkhannah, bathing-room.
Godown, warehouse.
Golah, ditto.
Gooroo, teacher.
Gulley, lane.
Gunga, river Ganges.

Handee, large earthen pan.
Hackrey, open cart.
Howdah, seat on an elephant.
Hubblebubble, smoking apparatus.
Hurkaru, messenger or letter carrier.

Jemmadur, officer.
Jogue, age of the world.
Jungle, thicket.

Khansuman, steward.
Khitmutgar, footman.

Manjee, helmsman.
Mather, sweeper.
Maund, 40 seer, or 80 pounds.
Mesaljie, torch bearer.
Mheeties, sweetmeats.
Moonshee, Persian teacher.
Moulah, Mussulman priest.
Muntra, religious ceremony.

Naick, corporal.
Nul, Brahminical pen.
Nullah, small canal.

Paddey, rice in the husk.
Padree, minister of the Gospel.
Palanqueen, covered conveyance carried on men's shoulders.
Pallampore, chintz covering.
Paunchway, boat larger than dhingey.
Pariah, without caste, vile, low.
Peer, spirit of a saint.
Perwhanna, government order.
Pice, small copper coin.
Poojah, religious worship.
Punkah, large fan.
Puckah, built strongly, any thing of good material.

Rhoat, Rut, or Ruth, Juggernaut's car.

Sahib, sir.
Shaster, commentary on the Vedah.
Sircar, clerk, managing servant.
Syce, groom.

Tank, pond.
Tattoo, poney.
Thannah, gaol.
Tope, grove.

Vedah, holy book.

Zenana, seraglio.

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Indian Recollections.

CHAPTER I.

" Distant at sea, the weary mariner
Beholds with joy the dim-seen temple rise—
A well-known mark. He steers his course afresh,
The sails are all expanded, white and full;
The burden'd ship moves stately to her port,
By thee directed, Juggernath."—LAWSON.

ARRIVAL AT SAND HEADS--RIVER HOOGHLEY--VARIOUS RIVER CRAFT AND BOATMEN.

How delightful the sound of " *land in sight* " is to the passengers of an East India trader, none but those who have performed a long sea voyage can possibly conceive. We had passed through all the vicissitudes of clime, from 52° N. to 42° S., and back again to 23° N. in the Bay of Bengal, having rounded the Cape without seeing land, when one fine morning at the end of September, 1818, whilst all eyes were anxiously surveying the chart on which the ship's course was marked, and which the captain had spread upon one of the hen-coops on the poop, the man at the mast-head with stentorian lungs announced the welcome tidings of

"land in sight." Whereabouts? was eagerly demanded. "On the larboard bow," was the reply. All eyes were directed to the quarter named, anxious to catch a glimpse of the long wished-for shore; but patience still was to be exercised, and one by one the passengers left the deck for their respective cabins and employments, without being gratified by the view. About two hours afterwards, one of the mates, who had ascended to the mizen-top, exclaimed, after a few minutes reconnoitring, "There they are at last!" "What! what!" responded many voices. "Why the Black Pagodas," replied the mate. "Aye, there they are, sure enough," cried the captain, who had also directed his glass to the distant horizon; "I told you we should make them before eight bells: that chronometer is a real good one." It was not long before the towering pagodas were visible to all on deck, and the Cuttack Coast opened to view, as a large sand-bank skirted with shrubs; but these as we neared them were recognised to be cocoa-nut and palm-trees. The ship was now put on another tack to steer for the Sand Heads, and signal guns were repeatedly fired to give notice to the Hon. Company's schooners, which are constantly on the look-out, that we wanted a pilot. But as no pilot-vessel appeared in sight, the captain, officers, passengers, and crew all betrayed symptoms of impatience and ill-humour, especially as although we could descry the shores of British India, yet we were obliged to

lay-to, in order to avoid the danger of running on the sands with which the entrance to the mouth of the river Hooghley is studded, and which are called the Sand Heads. This part of the navigation is at all times, (even to old experienced commanders,) most difficult and hazardous, from the circumstance of the sand-banks frequently changing their positions; so that none but the branch pilots and their assistants, who are constantly out cruising can, with any degree of safety, conduct vessels into the river, or indeed up to Calcutta, the bed of the Hooghley, from the periodical visitation of what is called the Bore, being subject to the like variations.

This remarkable "rush of waters" takes place when the spring tide begins to flow, and is sometimes awfully grand in its impetuous fury. I have often stood upon a point of land waiting its approach, and have traced its course from the bottom of Garden Reach, to Howrah Ghaut, where it rushes on shore, and then obliquely crosses to the Calcutta side. I could compare its progress to nothing but an immense Leviathan rushing up the river, in pursuit of some object of prey: the water foams, the waves are elevated sometimes many feet, and a hissing splashing sound announces its approach, and succeeds the mighty roar of its passing, leaving a swell as great if not stronger than the largest steam vessel would have done at full speed. One day a poor bullock came down to the Ghaut to drink, just as it was passing, the mighty wave raised the poor animal many feet high, and

dashing it against the breakwater wall of the dock-yard, broke its leg, and otherwise so maimed it as to cause its death in a very short time. I have often been amused in beholding the scramble which takes place amongst the natives for the fishes which at such times are driven high upon the Ghaut, and left to flounder their way back to the stream; many of these are often secured, and afford a dainty curry for their fortunate captors, one of whom could not be styled fortunate, as in his eagerness to secure a large fish, he had unadvisedly put his hand into its mouth, and thus suffered the loss of two fingers, the fish being of the shark species. Holding up his hand and staring at it for some time, as if uncertain whether it was *his* hand or not, he burst out into the most violent scream or howl, and running up to me, said, "Decca Sahib, Look sir, look sir, look, look, look." I bound up his hand with my hand-kerchief, and took him to the residence of Doctor S—, who paid every attention to him, the poor fellow declaring it was the river god who had passed, and who had sent the fish to bite him. I endeavoured to explain the phenomenon of the bore to him, as well as to reason with him on his false ideas of deity, with what effect I know not. On beholding this wonderful phenomenon periodically return, I could but personify the huge Leviathan, and with Job exclaim, "*He maketh the deep to boil like a pot. He maketh a path to shine after him, one would think the deep to be hoary.*"

During this state of suspense, many of the pas-

sengers were packing their trunks in readiness to leave the ship by the first boat that should offer; whilst others to beguile the time sought to catch some of the sportive finny tribe by which the ship was surrounded. Two circumstances however contributed to relieve the ennui generally experienced. The first was the arrival of a booby, a bird so often described, that it is needless here to enter into a delineation of its shape, &c. &c., suffice it to say, that no booby probably ever excited more attention; the sailors seemed to have a superstitious veneration for the bird, and many strange stories were soon afloat in the galley respecting the omens and warnings which certain boobies had given. The other circumstance was, the shooting away of the lower studding-sail boom on the starboard side by one of the signal guns, and the captain's ire was not a little kindled against the third mate, by whose carelessness it was occasioned. At length, however, two pilot schooners were discovered bearing down upon us, from one of which we soon obtained a pilot, a very civil gentlemanly man. His native servant accompanied him on board, and as this was the first specimen of the natives that we had seen, he excited universal attention. He was certainly a very flattering sample of those who were to follow, having on a clean white muslin robe, with pink girdle and turban. As he could speak a little English, he was quite overwhelmed with questions by the sailors and soldiers; whilst his agility in skipping along the spars, and running up and

down the poop ladder, claimed their admiration, and drew from one of the sailors the following question: "I say, Davy, don't you think they are something of the monkey species?" "No, no," said the carpenter (to whom it was addressed), "they are just as much human beings as we are, only a little more like the negroes." A squall coming on, the captain suggested the propriety of taking in royals, but the pilot, on whom the command now lay, ordered studding-sails to be set, thinking by so doing we should save a tide, and thus we entered the river Hooghley in what the boatswain called "fine style." "Our captain has been afraid to carry sail the whole run," (said he to the steward,) "but she cracks a bit now." Just as we entered the river, we sailed past an Arab ship, of large tonnage, going within two ships' length to windward of her; all hands were taking in sail as fast as they could, and the manner in which this was performed was the cause of great mirth amongst our crew; upon a rough calculation there must have been at least five hundred men employed in doing that which fifty English seamen would have performed with comparative ease in one third of the time which they required to effect their purpose, and many were the jokes passed and salutations given as we shot by them.

The squall soon passing over, and the tide being against us, we came to an anchor, and in a short time were visited by two trading boats, laden with fruit and small loaves of a spungy sort of bread. These

boats were manned by natives nearly in a state of nudity, having only a dirty piece of cloth round their loins; this at first sight was very disgusting, but in a few days the feeling wore off, and we became quite familiarized to their appearance. The men were very small and weakly looking persons, but seemed to manage their boats with great skill. The river runs at a very rapid pace, especially after the rains, when the freshes set in. Soon as the boats were made fast alongside, a petty traffic commenced between the sailors and the fruit merchants: bunches of plantains were paid for by small pieces of soap; loaves were freely offered for pocket knives, combs, old clothes, or indeed any article of European manufacture, however apparently trifling its value. The manner of these men reminded me much of the Jews in London, and this idea was strengthened by subsequent intercourse with the natives of Bengal. There is a saying in Calcutta, "that many Jews have attempted to settle there, but never could get a living, as the Bengalees out-jewed them;" certain it is, that I should consider myself much more secure from fraud in the hands of a London Jew, than in those of a Banyan of the Old China Bazaar. The choicest fruit was selected by the steward for the cuddy table, and consisted of bananas, pumplinos, plantains and guavas; these presented a most delicious specimen of the fruits of the land, and after our long abstinence from all horticultural productions were indeed very refreshing. The shore on either side was completely

covered with jungle, intermixed with plantations of fruit trees, amongst which the mangoe and cocoa nut were most conspicuous. Small canals, or as they are called by the natives "nullahs," intersect the plantations, and answer the purpose of irrigation all the way up the river.

We soon found an alloy to the pleasure which the sight of such richly planted shores afforded, in the disgusting spectacle of human bodies floating down the river; those which had been in the water for some days were quite white, the outward skin having peeled off, whilst others were in some parts black as ink, in others white as snow, and some quite black all over, not having been long cast into the rolling stream. On most of these bodies, vultures were perched, pulling them to pieces, and oftentimes quarrelling for those parts that were detached. The Hindoo shasters require, that all the dead shall be burnt to ashes, unless the relations are so poor that they cannot afford to purchase the quantity of fuel necessary to consume the body, in such case they are directed to put fire on the face, and then to cast the body into Gunga's stream. So great is the natural cupidity of the Hindoos, that even the most wealthy avail themselves of this proviso, and after just singeing the face, cast their dead into the river; very few, comparatively speaking, burning their deceased relatives as the shasters dictate.

The number, construction, and variety of the native boats are the source of much interest and

amusement to the newly-arrived Europeans; at first sight they appear to be very uncouthly and rudely constructed, but as the eye gets familiarized to them this idea wears away. There are four classes of river craft, each class divided into many species, viz.: the dinghy, paunchway, bhurr, and budgerowe. The row-boats of the Honourable Company are good stout vessels, after the European build, they are well manned, and of essential service to all ships entering the river; when the pilot comes on board, one of them is attached to the ship, and never leaves till she is safely moored in the harbour.

The dinghy is a small boat pulled by two men, with a manjee at the helm, who is generally the owner. Some dinghies have a covering called a chopper, (like the tilt of a cart,) half way along the deck, others are quite open; the latter are generally used to convey native passengers across the river, whilst Europeans prefer the covered, as beneath the chopper they find a temporary shelter from the oppressive heat or violent rains. One of the covered dinghies is generally hired by the commanders of merchant vessels, to attend their respective ships whilst in harbour, hence most of the dinghy-whallahs (*i. e.* boatmen) speak a little broken English, in which all the oaths of sailors are mingled, and used without any idea of the meaning attached; by this partial knowledge of the English language, the dinghy-whallah is a person of great importance to the British sailor, and one of the

many harpies which pounce upon him, soon as his foot touches India's shores. The sailor leaves his ship cleanly dressed in white jacket and trowsers, with new straw hat, tied round with a blue ribbon, and sometimes with many rupees in his pocket; the dinghy-whallah guesses when this is the case, and proffers his services as "master's" interpreter, generally observing, "I go with master, else black-fellows cheat master;" to this the sailor, (conscious of his total inability to make himself understood without an interpreter,) cheerfully accedes. When landed at the Ghaut, the dinghy-whallah assumes an air of importance as master's head-man, chooses which palankeen master shall ride in; this of course is that the owner of which promises him the largest *dustooree;* the sailor enters, and away they start for a *grog-shop* in the Old China Bazaar, or elsewhere, as the dinghy-whallah may direct. The consequence is, the poor sailor is generally seen, the next morning, dirty, forlorn and penniless, vociferating for the ship's dinghy to fetch him on board; swearing and blustering at the many natives who accost him, because they do not speak plain English; or endeavouring by hard words and still harder blows to force some poor fellow, (into whose dinghy he has entered,) to convey him to his ship, without first exhibiting the needful to his money-loving gaze. Of dinghy-whallahs and sailors we shall have occasion to say more in a future chapter.

Paunchways are boats larger than dinghies, they are generally used for the conveyance of passen-

gers from one town to another, or by the Portuguese, (of whom many thousands are found in Calcutta and its vicinity,) to convey their goods from Chinsurah, Chandernagore, and other stations, to the Calcutta markets. As the boat is longer and the chopper higher than that of the dinghy, there is room for a couch, table, and chair, as also for a small earthen stove to cook by. I have often preferred one of these boats, pulled by six strong dandies, for a long trip, to a regular bauleah, in which, generally speaking, you are straitened for room, while in the paunchway you can either sit or recline on the couch, or stand in front, as inclination may prompt; and a greater facility is afforded for enjoying the breeze and the prospect on both sides the river.

The bhurrs are still larger boats, for the conveyance of goods to and from the interior of the country, and the merchant ships in the river. These are built after various models, some rising very high in the stern, others are very low; some have flat bottoms, others round, but none have keels; many of them are covered with something like a thatched cottage, others are quite open. Those which bring cotton down the country, being of immense size and very unwieldy, seldom return, but are generally broken up to construct smaller craft. The larger bhurrs will carry from four to seven hundred maunds, *i. e.* from fifteen to twenty-five tons; the freight paid for their use is rather high, in some cases amounting to sixty rupees per month, and as

they require a long time to perform a voyage up the river, it enhances the price of all European commodities carried up the country very considerably. The Honourable Company employ a vast number of large bhurrs in transporting troops and stores from station to station, as well as in bringing their goods to Calcutta; it is computed that there are full fifty thousand boatmen employed in navigating these boats on the Ganges and its tributary channels; and so widely and generally are these streams spread through the country, that you cannot find a town or village that is above thirty miles from a navigable branch throughout the whole of the flat country of India. It is by these rivers that the provisions, &c. of the many millions of inhabitants are conveyed from place to place; hence it is that no attention is paid to the making of roads, except just around the European settlements, the water affording a cheaper and less laborious means of communication. There are many rivers in the world much broader and longer in their course than the Ganges, but none that discharge so much water into the sea; its tributary streams being so numerous, and the torrents caused by the periodical rains, all flowing into it. The construction of the rudder of many of the large bhurrs is very different from any we see in England. Sometimes it is formed by a long oar shipped in the stern, shaped something like the tail of a fish, others are managed by a lever, on a bamboo stage elevated above the

thatched roof of the boat, in the guidance of which the foot is as much used as the hand—the natives being very expert in the use of their toes: the helmsman is generally the owner of the boat. The dandies, or boatmen, are probably the worst paid and hardest worked of any class of labourers amongst the whole of the castes and tribes of India.

The fourth species of native boat is the budgerowe, which is generally used by civil and military officers, indigo planters, and European merchants, as well as by rich natives, to traverse the rivers, and is a large sized boat varying from five to twenty tons burden; handsomely fitted up with a verandah, hall, bed-room, and gallery; the rooms are of good height, and surrounded with venetian blinds, over which canvas rollers are placed to let down in case of violent rains or boisterous winds. Families live for months in a very comfortable manner in one of these boats, but they are very unsafe in a north-wester; over the top an awning is placed, beneath which the servants live, and a cooking boat, with a thatched roof, is in attendance. The larger budgerowes require from thirty to forty dandies to work them; these poor men endure the greatest privations and fatigue in their up-country voyages—as, except in cases when the wind is brisk and fair, they have to drag the boats all the way up the river, against a stream generally running with great strength from six to eight knots an hour. Soon as it is light,

they start, after making a breakfast from rice and vegetable curry, and get no other repast except a little dry rice, until five or six o'clock, P. M., when they lay-to for the night, sometimes wading for miles waist-deep in water, all the time exposed to the scorching rays of a tropical sun; I have several times seen them drop from sheer exhaustion; their pay is only three or four rupees per month.

Many pinnaces are constantly passing up and down the rivers, these are more like European craft, and are used by the higher and more influential members of the Honourable Company's service, and by the wealthy merchants and planters. From their ship-like build they are able to weather the roughest gale, and ride in safety when all other boats fall a sacrifice to the fury of the storms, which sometimes suddenly surprise them. I once beheld a boat laden with about thirty native passengers suddenly overtaken by a north-wester in the middle of the river, and as a sail was set, in a few minutes she was capsized by the gale;—there were many dinghies lying at the Ghaut, and several pushing about along shore, but none put out to save their drowning fellow creatures; as most of the poor creatures could swim a little, some of them would evidently reach the shore in safety, whilst others were buffeting the waves in a sinking state. I said to the boatmen, who were quietly gazing at them, "Why do you not go out to pick them up?" The answer was, "What shall I get by that?" It was vain to

reason with them, I knew the only way to move them was, to promise buckshish—this had a magical effect, and every dinghy was soon out picking up the parties. I believe only two persons were drowned, though had not the boats gone out several others must have perished. Yet these boatmen would not have moved an inch to have rescued them from destruction, unless sure of recompence for their trouble. Verily "the dark places of the earth are full of the habitations of cruelty."

CHAPTER II.

> " I do not say there is not aught to please
> Of picturesque beneath this Indian sun;
> The gorgeous rows of pillars white-washed o'er,
> And proud verandah, and huge porticoes—
> 'Tis splendid all."—LAWSON.

NATIVE COSTUMES—AUCTION ROOMS—HORSES—DESTRUCTIVE FIRES—RAVAGES OF WHITE ANTS—PALM TREES—DANGEROUS SITUATION OF A SOLDIER—INSTINCT OF SMALL RED ANTS.

To the newly-arrived European, Calcutta presents an interesting spectacle. The Esplanade is adorned with numerous princely buildings, amongst which the Government House, and Town Hall are very conspicuous. Within these few years a very commodious quay has been constructed, the whole length of the city, from Chandpaul Ghaut to Chitpore, and ships of large burden are moored close alongside. The costumes of the motley groupes, which are beheld thickly studded in every place, delight the eye from their total disconformity to any thing before witnessed. The white dresses, and scarlet, blue, purple, violet, or pink cummerbunds or girdles, and turbands, with which the Mussulman servants are invested, give a brilliant effect to the passing scene; whilst the snow-white

muslin robes of the Pundits, Sircars, and Banyans are deeply contrasted by their own swarthy skins, and the sombre appearance of the almost naked coolies by whom they are surrounded. Palanqueens, coaches, buggies, and hackries, all busily employed, fill the principal streets, and swarm around the auction rooms, of which there are generally two alternately open for the sale of all sorts of Asiatic and European commodities: they are conducted on a liberal and honourable plan, and certainly are of great utility and convenience, not only to the residents of Calcutta, but also to visitors from the upper provinces, who without loss of time can provide themselves with every necessary article of furniture or viands, and when about to return can send all back to the auction, and thus get a clearance without much risk of loss. These auction rooms are the rendezvous of all ranks of society, but when we speak of auction rooms our readers must not figure to themselves any places at all like the apartments used for sale rooms in London.

As you enter the premises, a great number of vehicles stand in rows, waiting for their respective Sahibs, with crowds of native syces and bearers attendant on them, whilst coolies waiting to be employed sit in groupes smoking a hubble-bubble in rotation, or perhaps quarrelling about the division of the pice received for some job lately performed. Beneath a large corridor, supported by several rows of pillars, stand the horses and

carriages for sale, as also all sorts of household furniture, wines, liquors, and cases of European goods. In a spacious apartment, behind this, the sale is held, which commences about ten o'clock: the auctioneer is supported on his right by a crier, commonly a native Portuguese, and on his left by a Hindoo Sircar. On a stage before him a native exhibits the lots, and another Sircar receives the cash paid for goods delivered. On each side is a raised gallery for European buyers, and seats rising one above the other in the front, are appropriated to the native merchants. When a lot is put up, the crier keeps calling the price bidden with stentorian lungs, until a nod from the auctioneer, who sits at his ease, causes his hammer to fall, and it is surprising how many lots they get through in the course of the six hours they are employed. Attached to the same rooms are large godowns, or warehouses for the reception of goods, one of which is appropriated as a shop, where you can purchase goods of any sort, either European or Indian, quite as cheap as at any of the Bazaars in Calcutta.

These auctions are very convenient to new comers, as after taking a house, of which there are always plenty waiting for tenants, a person can resort to them and immediately supply himself with sufficient furniture, &c. to commence house-keeping; and the coolies, who are in waiting, will transport the articles immediately to the chosen residence; and thus the rooms, which a few hours before were

cheerless and dreary, will appear in a very short time indeed comfortable and lively. Much less furniture is needed to fit up a house genteelly in India than in Europe, as the climate requires every place to be as free from incumbrance as possible: a set of chairs, a pair of sofas, and a dinner and breakfast table, are the usual complement in the hall or large room generally used by the family, with a large sideboard in the anteroom or verandah. In the bed-room, you generally find a large four-post bedstead, with gauze curtains to keep out the mosquitoes, footsteps to ascend it, a few chairs, dressing table and glass, a large almirah or wardrobe, and washing stand. The floors of all the rooms are covered with neat matting, made of fine grass, which when newly laid down gives a perfume somewhat similar to that which the evening breeze wafts from the hay-fields in England.

There are many persons who gain a comfortable livelihood by daily frequenting the auction-rooms, and purchasing any lots that go below par; these they never remove, but put them up again the next sale day, and so on, until a remunerating price is realized. A great quantity of damaged, or what is called rejected, ale is sometimes sold here, which is purchased by the keepers of the low taverns and punch-houses; and I believe that many lives are constantly sacrificed in consequence amongst the soldiers and sailors who frequent these grog-shops in Calcutta; such persons not being able to purchase the prime ale, which gene-

rally fetches a rupee per bottle, and having for many months been deprived of their native favourite beverage, eagerly embrace the offer of a bottle of ale for four annas, or about sixpence. The consequence is, that after greedily swallowing several bottles, they are often seized with an attack of dysentery or cholera morbus; and I have known many obliged to be carried from these drinking bouts to the hospital, and some have died on their passage thither. I once tasted some ale thus purchased, and should certainly have preferred a glass of vinegar. In the same manner damaged cheese, hams, &c. are disposed of to the native shopkeepers, who retail them to the lower orders of Europeans, and it is surprising to see with what avidity their predilection for the produce of their own country, leads them to feast on these putrid remains of the once savoury viands from Yorkshire, Gloucester, or Cheshire.

Pine cheeses are the most common: these often times, from the long voyage, are so decayed that a shell about an inch thick is all that remains, the inside being completely gone. The native shopkeepers have a method of what is called, *doctoring* them. After cautiously cutting out a large diamond in the lines which cross the cheese, all the putrid remains are carefully scooped out, and the interior is then filled with a paste made from the scrapings of the shells of other damaged cheese, and the diamond being neatly fitted to its place, the late decayed pine-apple has the appearance and weight

of a newly-arrived prime article. I was thus deceived more than once.

A great number of horses and carriages of all descriptions are disposed of weekly by auction. These consist of the equipages of persons deceased or returning to Europe, of fresh importations, as well as of the stock of dealers and persons changing their studs, &c. The carriages of the high civil and military servants of the Hon. Company are much the same as those used by the gentry in England. Those of the native Baboos are, generally speaking, of the same caste, but such as have been laid aside by Europeans, consequently are all of the old fashion build. The doctors commonly use a very light chariot drawn by Birmah ponies, whilst the middle classes of society prefer palanqueen carriages, drawn sometimes by one, sometimes by two horses, as their resources dictate. *Buggies* are in general use, with hoods so constructed as to hang very forward and low; thus they keep out the rays of the sun, and are by far the pleasantest vehicles for the roads about Calcutta; the principal streets are generally, from about ten o'clock in the morning till dusk, crowded with them. The horses in highest repute are the well-bred English, which fetch great prices, but do not stand the climate long. Arab horses are largely imported, and are mostly used for saddle. They fetch various prices, from four hundred to two thousand rupees each, but the greater part sell when first imported from between seven hun-

dred to one thousand rupees each. The natives are very partial to the large Persian breed, but they are very unsightly, cumbrous animals. The Hon. Company have many large sales of cast-horses from cattle bred for the army; from amongst these many valuable and useful animals are annually purchased by the European residents of Calcutta, at about twelve hundred rupees each, although many of them do not sell for more than three hundred rupees; but the hardiest animals are those brought from Pegu and Birmah. These thickset Stockey ponies are about twelve or thirteen hands high, and very fast in their trotting, which may rather be termed a shuffle than a trot. They stand their work in the hottest weather remarkably well, but are sometimes very intractable and restive. Most of them are what is called very hard in the mouth. Many Javanese ponies are also used; these are small and hardy. The Sircars and natives of the lower order are content with tuttoos, or Indian ponies; which very much resemble what are called heath-croppers or forest-ponies in England. The horse I used was a present from a highly-esteemed friend. It was between an Arab and up-country breed, dapple grey, with black mane and tail; it was very docile, and remarkably good tempered to all except the grass-cutter, against whom the animal seemed to have taken a great antipathy. This he would manifest by snapping at him whenever he passed, and by striving to get at him if he caught sight of him

in the stable. The syce being ill, this man was obliged to perform his duties; and the first evening the grass-cutter led him to the door, the animal rose upon his hind legs, when putting his fore legs round the poor fellow's neck, he brought him down, and kneeling upon him tore off his turban, and if I had not ran to his rescue would no doubt have made free with his flesh: the man was considerably bruised, and shortly after, finding the beast's hatred of him insurmountably great, he left my service, and his successor proved to be as great a favourite as he had been the contrary. One very remarkable circumstance was, that Blucher, for so the horse was called, was not alarmed at fire, and it was a very fortunate thing for one poor woman that he was not.—A fire had broken out in the village close by, and was raging with great fury, as a brisk wind was stirring. At such times the natives are the most apathetic, cowardly beings that can be imagined, standing by and permitting their own and their neighbours' houses to fall a sacrifice to the devouring element, without the least attempt to stay its progress, or save their habitations from destruction. Yet, on many occasions, the presence, intreaties, and promises of Europeans have stimulated them to exertion, and much good has resulted from their activity. On the morning when this fire began, I mounted Blucher, and rode to leeward of the flames, which were travelling swiftly along a range of dwellings on each side the road. From one in the centre a

cry of distress proceeded; on inquiry I found that a woman refused to quit it without a large box, which contained a few rupees, and which she was making ineffectual attempts to bring out with her. The flames had formed a circle, and for about twenty yards were blazing across the road; yet if I could get through that space I saw there would be no danger in going the other part of the distance. Depending on the known and tried fortitude of my horse, I hastily called to some coolies who were throwing water on a godown in which salt was contained, to bring some jars and throw their contents over myself and horse. This was instantly done; then urging the horse to full speed I pushed through the flames, just in time to save the woman, who, though she appeared at the door, could by no other means have escaped the fury of the flames, which completely surrounded her. To seize her was the work of a moment; and throwing her across the horse, at full gallop we dashed through the flames again, but not without suffering considerably from the fire. The animal's mane, tail, and legs were greatly singed, and the woman's coppera not being wet as my clothes were, caught fire, but this was instantly extinguished, and her life was saved. On another occasion, when I attended at a fire in the same village, the shrieks of a poor old bedridden woman caught my ear. Her house was burning, and a crowd of natives, amongst whom were a great number of Lascars, surrounded the house. I said, "Why do you not go and fetch

the poor woman out?" "She is not my mother," said one. Another exclaimed, "She is of no use; she can do nothing:" whilst a Mussulman, apparently a Jemmadar, assured me her set time to die was come; and they positively refused to stir a step to her help. I told them to go and bring her out, and I would give them buckshish. The word seemed to operate as a charm: one would have thought she was the mother of all, and the most useful of mortals, so great was the rush made to save her. The roof fell in just after they had brought her out. I was happy to behold the poor distressed creature rescued from the flames, and gave them the promised buckshish, when a terrible quarrel ensued respecting the distribution, as so many claimed a share, that not one pice each could be found to fall to their lot. Yet these very men might with comparatively as little trouble have rescued property from the devouring element to a hundred times the value of what they were thus contending for.

In the hot season, a great number of these fires happen in the native part of Calcutta and its suburbs. The materials of which the huts are built conduce very much to the frequency of them, as they consist of bamboos, cane, mats, and thatched roofs. It is said, and I think with some little appearance of truth, that the fires are in a great measure the work of incendiaries, as they generally take place just after the straw and bamboo merchants have laid in their annual stock of these

materials. Some of my servants told me that these men, in order to create a demand for their goods, tie a portion of lighted charcoal to a piece of meat, and then throw it out to the crows, one of which hastily seizing the meat, conveys it to the thatch of a neighbouring building; this in a very short time catches fire, and as they always go to windward of the village or town to do this, the whole of the houses are endangered. I have often traced one of these fires for above a mile through a thickly inhabited part of the suburbs of Calcutta. The space, in which the fire raged, has generally appeared to be from fifty to a hundred yards wide, and throughout the whole distance, the ground over which it passed has been cleared of every thing except the cocoa-nut trees, and some few puckah or brick buildings, which may have been scattered amongst the thatched ones; even the cocoa-nut trees lose their heads, so that only the trunks remain, and appear as tall posts, set up to mark the way in which the devouring element has travelled; but, in the course of a fortnight, the same space presents a much cleaner and brighter prospect than all around, as in that time new habitations have been erected, which, arrayed in all the freshness of the clean straw and mats, have the appearance of a new colony. One of our native chapels at Sulkea was preserved in almost a miraculous manner. The flames in their progress made straight towards it, but just before they reached the building, divided into two branches,

one passing to the right and the other to the left, uniting again a short distance beyond it. Even this diversion of the course of the fire would not have availed for its safety, if I had not stationed two men on the roof, who, receiving handies of water from Bheesties below, kept pouring them over the thatch, &c., as large flakes of burning straw carried by the wind were falling in all directions.

The large salt golahs at Sulkea, belonging to the Honourable Company, have often suffered materially by these fires. In consequence of the danger to which they were thus continually subjected, new puckah warehouses have been erected which are fire-proof. In order to stem the progress of the fires, and to afford instant aid in case of danger, engines with a numerous body of Bheesties are stationed at regular distances all round the suburbs, and over the water at Sulkea and Howrah; a constant look out being kept by a man elevated thirty or forty feet from the ground, on a bamboo stage, who thus commanding a view all round, gives notice the moment smoke appears, and the engine, hastening to the spot, often stays the progress of the fire before it gains an ungovernable power.

The puckah houses, in which Europeans live, are happily not in much danger of taking fire, being built entirely of brick-work, except the door and window frames, and the rafters which support the roof and floors. The white ants are more to

be dreaded than the devouring element. These industrious perforators will achieve wonders in a short time, and if once they get into the timbers of a building, inevitable destruction follows; for, as they work within the timber, the mischief is done before you suspect their presence. I was one day induced to go out upon the top of a verandah at Gusserah, and no sooner had I put my foot on the floor than the beam gave way, crumbling to atoms, and letting me down, with bricks, mortar, &c., a distance of ten feet; fortunately I caught hold of another beam and broke my fall, or the consequence might have been fatal. On examination nearly all the rafters were found to be completely hollow, the white ants having eaten their way through the whole of them. So destructive are these little depredators that nothing is safe, unless placed on small stone vessels surrounded by a trench of water, and even then care must be taken that the water is replenished before completely evaporated, or the van of the besieging army will storm the trenches, and riot on the spoils of the drawers, trunks, almirahs, or boxes, as the case may be. A young gentleman having arrived at my house late one evening, the servants who brought in his trunks left the one containing his shirts, white jackets and trowsers, standing on the floor of the Ghusselkhannah all night. The next day, when opened, the most wonderful metamorphosis had been effected upon the contents: every article of clothing presenting,

when held up, the appearance of old-fashioned blond lace, being pierced with thousands of holes. Each insect working upwards had wrought out for himself (carefully avoiding breaking into his neighbour's path) a covered way to the top, so that though the garments maintained their original shape, yet there could not be found any one piece of cloth as large as a sixpence in the whole of the contents. The order in which these minute sappers and miners move is remarkable; indeed, their instinct at times almost leads one to suppose they are gifted with reason. There are two other species of ants which are also very troublesome, the large black and the small red species. The former frequent the palm and date trees, from which toddy is produced, and often prove very serious enemies to the poor man who has to ascend the tree to bring down the toddy. Toddy is the juice running from an incision made in the stem of the leaves, and constitutes a very pleasant beverage when first gathered in, but the natives prefer it in a fermented state, when, some *bang* seeds (of the nature of opium) having been infused, it is of an intoxicating nature. Many European soldiers get into the habit of drinking large quantities of this liquor, which from its cheapness and general supply is easily procured by them, and numbers annually fall victims to its pernicious qualities. I have passed groupes of four or five of them seated around a large handie holding two or three gallons, which has been replenished seve-

ral times during the night. There are shops for the sale of it in all the Bazaars attached to the military stations; these present no exterior sign of tippling places, and the better behaved and effective part of the European soldiery hardly know that such places exist, whilst the drinkers of country-distilled arrack and toddy spend most of their time in them. In some stations where toddy is scarce, these men visit the topes and secure all that is gathered, drinking it beneath the shade of the trees. One man having become quite intoxicated, laid down to sleep, when the large ants, attracted by the toddy liberally spilt over his clothing, soon covered him from head to foot, and, disturbed by his ineffectual attempts to dislodge them, began an attack which probably would have proved fatal, if his comrades had not discovered his danger, and driven the infuriated army away. So fiercely do they sting as to be terrors even to bullocks and buffaloes, who carefully avoid lying down on their territories. The smaller species are constant depredators on the articles of the Godown and Bottle Khannah, devouring sugar, butter, bread, cheese, and pastry, with unsparing voracity; the earth literally teems with them, and the utmost caution and pains are necessary to preserve viands from their destructive jaws. I have often watched their motions with surprise. Sometimes I have laid a piece of sweetmeat on a table, and have picked up an ant and placed it upon the table also: after reconnoitring

the place, he has descended by one of the legs, and rapidly seeking his fellows, they have appeared to understand his communication, and have hastily turned back, and meeting others, they also have spread the news, till at length the announcer of the tidings has returned to the table followed by a long train of his fellow citizens, who greedily seizing as much as each could conveniently travel with, have, in a continuous line about four a-breast, descended by another leg of the table, so as not to interrupt the approach of the column advancing to the prey. In this manner the whole has been carried off, and when no more remained, the tidings have spread back to the advancing column, who immediately retracing their steps, have sought other sources of supply. Often have I been astonished at the immense loads they will carry to their stores. I have sometimes seen a large cockroach steadily advancing perpendicularly up the wall, and upon inspection have discovered hundreds of these little provident insects all busily employed beneath the body, every leg being firmly griped by as many as could possibly lay hold, the feelers also being used as ropes to drag the huge victim along. Every now and then some change would take place, the tired ants being relieved by others, many walking backwards as well as forwards: when arrived at the hole, if too large for admission, they speedily dismembered the cockroach, and the falling wings, &c. have been soon brought up again by fresh detachments, till the

whole has been safely stored. At such times the words of Solomon have forcibly occurred to my mind: "The ants are a people not strong, yet they prepare their meat in summer."—"Go to the ant, thou sluggard, consider her ways and be wise."

CHAPTER III.

"Yet there are those who hail the Sabbath day,
And rest from worldly toil; whose prayers ascend
At early morn to God, and thankful praise
Flows in wild numbers."

"O let the lay
Dwell on the signal victory, obtain'd
O'er the dark strength of ignorance."—Lawson.

STATE OF RELIGION IN CALCUTTA—INATTENTION TO THE DUTIES OF THE SABBATH—ANECDOTES—CHAPLAINS—INDO-BRITONS—MR. KYD'S WORK—INDOLENCE TO BE LAMENTED—ITS EVILS—NATIVE FEMALE SCHOOLS—BISHOP HEBER'S MISTAKE—REV. D. SCHMID'S LETTER—ANECDOTES.

The moral aspect of Calcutta is much more pleasing now than it was thirty or forty years ago. When the first Baptist Missionaries visited this city of palaces, they could find no Christian friends with whom they could unite in the devotional exercise of the Sanctuary; and in 1803, when they first opened a house for religious worship in Calcutta, very few persons amongst the European residents paid any attention to the sacred duties of the Sabbath—so much so, that it is now often asserted in Calcutta, that the only visible sign of its being the Sabbath day was, the

hoisting of the flag at Fort William, and by the same signal floating upon the ships in the river. If indeed any difference was made, it was only to commit sin the more greedily, river parties and nautches being the order of the day. Since that period the conjoined efforts of pious clergymen in the Establishment, and the missionaries of the Baptist and London Missionary Societies, have, under the Divine blessing, produced the most important change in the habits and thoughts of the European and Indo-British inhabitants. At the period above referred to, only two places of Christian worship existed in Calcutta, the Presidency and the Mission Churches, and these were very thinly attended. The Rev. Messrs. Brown and Buchanan were the first amongst the Honourable Company's chaplains to seek the good of souls; and the following extract from the memoirs of the former will prove the statement to be correct.—"Mr. Brown found, on his arrival in Calcutta in 1786, that a deep ignorance on religious subjects, and a careless indifference to Christian duties, were but too prevalent there: living witnesses can testify, that the Lord's day, that distinguishing badge of a Christian people, was nearly as little regarded by the British as by the natives; the most noted distinction being hardly more than the waving of the flag at head-quarters, excepting as it was the well-known signal for fresh accessions of dissipation. In short, it would hardly be believed in Calcutta now, how the Sunday was

openly neglected then. Some instances might be adduced that are absurd, others ridiculous. 'Is it Sunday?'—'Yes, *for* I see the flag is hoisted,' was rather customary breakfast-table phraseology on Lord's day mornings. A lady, on being seriously spoken to on her utter disregard of the day, maintained that she always religiously observed it, 'for,' said she, 'every Sunday morning I read over the church service to myself, while my woman is combing my hair.' Another lady being urged to attend divine service, said, 'she had been more than twelve years a resident of Calcutta, and twice married; but it had been out of her power in all that time to go to church, because she had never had an offer from any beau to escort her there and hand her to a pew!' She was perfectly serious in urging this difficulty—and on its being removed, by an immediate offer from a gentleman who was present to usher her into the church, she accepted the engagement to go on the following Sunday. It was frequently urged, that there could be no use in keeping holy the seventh day in a heathen country, since the common people not being, as in England, Christians, the example was not needed. The domestic morning work-table was nearly as regularly surrounded on Sunday forenoons as the card-table was on Sunday evenings. One lady, who indeed professed to feel scruples respecting the use of her own needle, judged nevertheless it would be absurd to restrain that of her husband's daughter, 'since she was

the child of a native mother, and could be nothing better than the durzees (tailors), and she therefore ought and should do her needle-work the same as they on Sundays, equally with any other day.'

"These specimens drawn from domestic life, previous to 1794, are taken from the three classes of superior European society in Calcutta, the families of the civil and military services and the agents. And if, as is usually thought to be true, the female sex is the most noted for piety in every land, the state of the male part of the British society in India, it must be supposed, was still less favourable to the interests of the Christian religion at that period. In truth, no business any more than pleasure was discontinued on the Lord's day." This, then, was the state of religious feeling amongst the European and Indo-British inhabitants of Calcutta forty years ago. How pleasingly altered is the scene now! On a Lord's day morning four churches, the cathedral, mission, St. James's and St. Andrew's, with three large meeting houses, are crowded with serious and attentive hearers; all business is suspended, and instead of water parties and nautch dances being resorted to as a means of passing away the hours pleasantly, devotional and religious books are generally read, and the religious instruction of the rising generation attended to. The Honourable Company have of late years, in one instance, greatly aided the cause of missions and the spread of evangelical

religion; viz. by sending out as chaplains, men qualified by their personal piety for the important station to which they are appointed, formerly it was quite a different case; and even now some of the old sort of chaplains are in being, who do any thing rather than promote the cause of God and the increase of religious feeling.

The country-born, or as they are called, "The Indo-British" part of the population of Calcutta, are a very interesting and increasing people. Many of them are very opulent, and others can vie with the more highly cultivated of their European neighbours in literary attainments; notwithstanding this, there is a marked contempt shewn them by Europeans generally. If a European lady should wed with an Indo-Briton, the doors of all the higher circles would be closed against her, however rich the man of her choice might be. I knew an instance where an Indo-British youth, of high literary attainments and very opulent parents, gained the affections of a young lady in England, of highly respectable birth and connection, she became his wife and returned to India with him; but alas! she had the mortification to find herself banished from all society but that of the despised country-born families around her. This so preyed upon her mind, that, in a very short time, she fell a sacrifice to her wounded feelings. These things ought not to be; we find fault with the Hindoos because of the tenacity with which they hold their caste; yet in this particular Englishmen manifest

just the same principle upon less defensible grounds. I can venture to predict, that the time will shortly come when this abomination will cease, and the Indo-Briton, in the fullest sense of the word, be recognised as a brother.

On the 4th of May, 1830, a petition from the Indo-British inhabitants of Calcutta was presented to the House of Commons, one of a similar nature having been presented to the House of Lords on the 29th of March in the same year. The grievances complained of in those petitions were, first, that whilst they live in Calcutta, within the limited jurisdiction of the Supreme Court, they are guided in their civil relations by the laws of England; but the moment they go beyond this they are placed beyond the pale of all civil law, whether British, Hindoo, or Mahomedan; secondly, that they are excluded from all superior offices in the civil and military service of the East India Company. These complaints are founded on matters of fact, and demand the immediate attention of our Senate. Mr. W. W. Wynn most truly stated in the House of Commons, "they are thus deprived of all the advantages of trial by jury; being, when in the interior, amenable to the Mahomedan criminal law, and when accused of offences are liable to be fined and imprisoned, and corporally punished by Mahomedan officers of justice. Questions may arise as to the validity of their marriages, and all such questions must be decided, not according to the principles

of Christian, but according to those of Mahomedan law." How great the disadvantages are, which arise from this system, have been made apparent by theinquiries that have been recently instituted into the subject by the Committees of both Houses of Parliament, sitting on the East India Company's charter. It happens that a great many females, the daughters of European fathers by native mothers, are married to European officers, high in the service in India. I have been told, that amongst the officers who hold the highest situation on the staff in the Company's service in Calcutta, there is not at present one who is not married to a female of Indian descent. Supposing that an offence should be charged against any of these married couples whilst residing in the interior, the husband would be sent to Calcutta to be tried by Europeans, according to the principles of British law; but the wife might be tried and condemned before any Mahomedan magistrate. This is not merely a grievance in itself; but it gives rise to a feeling among the Indo-Britons, that they stand in a different situation from their European relations, with whom they would otherwise mix upon terms of equality, and with whom they are in point of fact equal when in Great Britain. Many of them are descended from and bear the names of some of the best English families; and have received the most liberal education that England could afford. Yet these persons, the actual descendants of some of the greatest men, who

have ruled our territories in the East, are prohibited from entering either the military or civil service of the Honourable Company. Talents and courage are abundantly found amongst them, and they bitterly feel the wrong which British pride inflicts; and, I believe, that unless a tone of conciliation be used towards them they will become the rulers of British India. There have been instances where, notwithstanding these cruel proscriptions, the energy of their minds has triumphed over every obstacle, and they have shone forth as comets in their devious courses amidst the regular orbits of the privileged Europeans around them. Col. Skinner, for instance, though excluded, owing to his descent from a native mother, from serving in the East India Company's regular army, raised a corps of 8,000 men, and distinguished himself in an eminent manner during a late war. For his intrepid and disinterested conduct, although rejected by the Company's service, he earned for himself the rank of a Lieutenant Colonel in the King's service, and obtained the cross of a Commander of the Bath. I have had many of their youth beneath my care, and can fully testify, that in all particulars, as it regards mental energy, they are able to cope with our British youth; in fact, the first boys of all the classes in the different schools in Calcutta were invariably Indo-Britons. Hitherto the greater number of the country-born young men have been employed as writers in the various offices of Government,

the warehouses of merchants, and offices of attorneys, &c.; but of late years their rapidly increasing number has caused a great deal of anxiety amongst parents how their sons should get employment. Much has been written on the subject in the journals of Calcutta, and a very excellent pamphlet was published by Mr. Kyd, of Kidderpore, a most respectable and intelligent gentleman who has attained to great celebrity as a ship-builder, and who is also an Indo-Briton. His pamphlet is headed by the following striking appeal to his fellow countrymen:—

"How long, ye sons of Briton, will ye yield
To foreign hands the produce of your field?
Shake off your sloth, now let your views extend;
Nor to the drudg'ries of a scrivener bend.
Greeks, Jews, and Arabs, see, your commerce drive;
Moguls grow rich, and the Armenians thrive.
When first these to the shores of Hooghley came
They had no friends, no money, and no name:
But industry led on their prosperous way
Till commerce found them and soon owned their sway.
Sick'hs and Chinese here thriving trades pursue,
And toil for riches, then why may not you?
Forego the shame of Asiatic growth,
And copy Britons; and be men of worth."

It is to be lamented, that many of the young and promising amongst the Indo-Britons of Calcutta are so decidedly averse to engaging in any sort of trade or mechanical pursuit—to overcome this aversion has been the aim of Mr. Kyd. Indo-Britons have hitherto attached too much importance to opulence, and when without it have con-

sidered themselves as destitute of means to attain it; but this is an error which daily experience serves to refute, as those Indo-Britons who have aroused themselves to exertion have rapidly amassed considerable fortunes as well as secured extensive reputation. It is certain, that from their rapid increase they will soon unavoidably either become a dangerous foe to the British Government, or a powerful auxiliary and sure prop to the interests of Great Britain in the East, and this will rest on the manner in which they are treated when the Honourable Company's charter shall be renewed.

They all, generally speaking, look with contempt on the native tribes around them, holding their servants at a greater distance than Europeans themselves do.

One thing I always lamented, and that was the indolent disposition of the daughters of Indo-Britons, who instead of performing those duties which naturally devolve upon them, sit in a listless state of ennui during the interval that elapses between the morning and evening drive, or, what is worse, slumber upon the hall sofas. Yet I met with some exceptions honourable to parents and children; and the indefatigable efforts of many ladies, aided by the powerful instruction afforded by the late most excellent teacher, Mrs. Penny, in the Benevolent Institution, have in some measure introduced needle-work amongst them.

Mr. Kyd says, "The whole of the needle-work of the metropolis might be performed by Indo-British females, to the exclusion of the hun-

eds of Mussulman house tailors, dress makers, d men milliners, that we see resort in crowds ly to the city from the suburbs, and who ght more appropriately grace a plough tail, or ake themselves to any of those numerous occu- ions open in every country to male industry, tead of narrowing still more by competition the y limited field of employment which ancient judices or the feebleness of the female sex have accessible to the honest industry of that por- of our race, from whose virtues or vices the ng generation necessarily takes its tone and racter." Every article of their clothing might spun and woven with their own hands: the ole of the ladies' and other light shoes made in cutta might be done by them, to the exclusion colony of Chinese, who have established them- ves in the metropolis, and usurp this branch of ional industry; and so might all the chip and w hats worn by ladies and others, the rattan toms of all chairs and sofas, paper and leaf s, punkahs, artificial flowers, &c. &c. For all se articles there is an uncommon demand, they might be manufactured by Indo-British ales; and surely all the needle-work of the ily might be done by them, without the expen- aid of men milliners and tailors; for wherever go, the first object which presents itself to r notice is, a tailor sitting in the verandah, or erally a knot of tailors, all engaged in making ssey's frocks or her brother's shirts. These

things ought not to be; and before I left India I was glad to observe a great change for the better in many families in this respect, the young ladies being employed in needle-work and housewifery; thus superseding the necessity of supporting dhurgees constantly. Another part of Indo-British conduct, which always pained my mind, was the attempt at display continually made, even by those in the most inferior circumstances, and the exquisite dandyism to which many of the copyists and writers in the public offices had arrived: this must be seen to be fully known; suffice it to say, that a writer upon a salary of forty or fifty rupees per month, will be seen driving on the course in a buggey, with his raven locks frizzed in the most exquisite manner, without a hat, in all the style and appearance of a first rate civilian—yet follow him home, as I have done, and you will find him in half an hour seated in the front of a small crazy bungalowe, clothed with nothing but a shirt, (divested of wristbands and collar,) and a pair of dirty chintz pijammahs, eating curry rice with his fingers; his horse tethered under a shed, and the buggey placed beneath the shade of some friendly tree. This I have witnessed in many instances, and it fully serves to shew the nature of the reform so much needed. The masterly pen of the Editor of the *Friend of India* has been often wielded against this false and vitiated appetite for outward show. His remarks upon this indolent and proud spirit are exactly those which meet my views, and

I shall, without apology, give the following extract from them, premising, that not only must these office clerks have a horse and chaise to bring them to and from the scene of their labours, but in most instances a set of bearers with a palanqueen, are supported, to carry them from office to office as duty calls; these said places being probably (at the farthest) not more than a quarter of a mile apart. True it is, that many now have become wiser, and only employ a chattawallah, or umbrella bearer, thus saving sixteen or twenty rupees per month; and as Christianity in all its preceptive influence is more rapidly diffused, so in proportion will the Indo-British youth become more sober-minded.

"We have often thought that the mode of life which has become common among Europeans in the metropolis of India, is in some degree contrary to nature, and that it cannot as yet have found its proper level. We are far from imputing blame to any one: we are indeed of opinion, that luxury has considerably decreased within these last twenty years. But when all this is allowed, and when it is granted that there is nothing unreasonable in the rich being distinguished from the poor, as much by their mode of life as by the wealth they possess, we may be permitted to glance at the mode of life which appears to us conducive to general happiness, because founded on the real nature of things; since it is that alone which the many must set before them, and to which they

must bend their minds, if they ever intend to enjoy real happiness. We cannot believe then, that, however much any country may be blessed with the bounties of nature, it can be indispensible to happiness that five or six men with their families should be supported to carry a man from one place to another, or that a dozen families, much less twenty or thirty, should be supported and employed—not to assist a person in his business, in which every servant thus employed would and ought to be a source of profit to his employer, but merely to minister to the personal convenience of himself and his family. That a man who has no hereditary estate, and supports himself by his labour and skill, should be able to avail himself, in a certain degree, of the services of others about his own person, to lessen his fatigue and add to his enjoyment, is not unreasonable; it is the proper reward of extraordinary skill or labour, and is constantly seen, both in our own country and in America, where, while British habits of life prevail, those circumstances which generally attend a new country, enable a man to provide still more easily for his personal comfort. But that a man's happiness should depend on his labours being so productive as to enable him to support twenty families, with no reference to his calling or business, but solely to take off the personal fatigue of those services, which each of these families must perform for themselves, beside that labour for him by which they obtain their daily bread, does seem rather an

unnatural state of society; a state which, if the Creator has rendered it indispensibly necessary to happiness, must doom a very great number to unavoidable misery.

"That this is the state without which scarcely any one supposes he can taste happiness in the metropolis of India, however, a little reflection will convince us. Let a man keep a palanqueen for himself, and he maintains probably six families; and if he keep another for his wife, he maintains twelve: let him to these add his tailors for his family's cotton apparel, (their European apparel being in general purchased of a European,)—his washermen for his family, with their servants,—his cook with his servants, his khansama, his table servants, and various others,—and should he keep a horse, at least two, if not three, for that horse; and he will find, that, without the least appearance of extravagance or show, he supports from twenty to fifty families,—not to assist him in his trade or business, but to lessen his own and his family's personal fatigue, and add to their personal comfort. Now these twenty, or fifty families, must be supplied from the product of his labour, not only with all that conduces to the utmost health and vigour of the human frame, but with what they deem necessary to their comfort and enjoyment; for did they not obtain this, as they have no such esteem for their masters as to submit to privations for the sake of being near their persons, (and both in hiring themselves out and leaving

their masters, servants here are as free as the air,) they would never leave their own family hut and garden, for the sake of living in a town to serve Europeans. Of their obtaining in their master's service food proper to impart the highest bodily health and vigour to the human frame, there can be no doubt, as the health of their European master or mistress seldom bears any proportion to theirs, if not destroyed by their excess in eating or their other vices. It is indeed a fact, that they themselves often retain servants, which they in their turn support in such a manner as to make their service desirable; and the lowest among them retains his barber for himself, and his washerman for his family. Thus then, in the common course of life, a man who lives solely by his labour and professional skill, retains and supports, without making any kind of show, from twenty to fifty families,—not to raise his corn, to tend his herds, to supply his table with animal food,—not even to bake the bread, to churn the butter, or to brew the beverage which daily comes on his table; but to do those offices for himself and his family which millions of families in Britain perform for themselves with unspeakably greater comfort, in addition to the labours of the axe, the loom, the shop, or the field.

"That this is not a natural state of things, will we think be readily allowed. That those who from possessing no hereditary property must live by the sweat of their brow, should suspend their happi-

ness on their obtaining such remuneration for their labour as shall enable them to support fifty—or twenty—or ten—or even five families beside their own, solely to minister to their personal comfort, seems acting contrary to the actual experience of mankind in every age and country. In a state of society then, which renders this indispensable to happiness, there must be something fundamentally wrong. In Britain, where the various families of citizens, and even of tradesmen, who live so happily on their labour, to employ and support only two families for the sole purpose of ministering to their personal comfort, it would not only be esteemed sufficient, but others around them would deem it almost monstrous, and be ready to say, 'Why does not that family by a little personal activity render the services of one family sufficient, and lay up the sum expended in maintaining the other, against a time of misfortune or old age?' Yet were almost the poorest family in Calcutta to content themselves with supporting only two families to perform for them those personal services, which these families must do for themselves in addition to serving them, it would almost invariably make them rich."

The Indo-Britons, I consider, will be the effective means of evangelizing India at a future, yet not remote period. The success which has attended the efforts of our Missionaries, although not so great as many sanguine minds have expected, yet has been much greater than those persons who are

intimately acquainted with the Hindoo and Mussulman inhabitants of India could have ventured some thirty years ago to have anticipated, and I think fully equivalent (humanly speaking) to the means used, when we consider the handful of men who have gone forth as the champions of the cross against the hosts of the mighty in that land of caste and prejudice. When I first visited Calcutta, native female schools had not fully been established, and those for boys were very few and badly conducted; when I say native female schools were not fully established, I must not fail to mention that a society of ladies was then formed for the establishment of such schools, and I believe more than one did exist; and as I have very frequently heard the meed of praise bestowed on parties who certainly are not entitled to the smallest share as it regards the originating of female native schools, I shall avail myself of this medium for correcting those mistatements which have gone abroad, and at the same time can but express my astonishment at the want of candour in several recent publications on that point, and others connected with the exertions of Missionaries out of the pale of the establishment; neither is this want of candour a recent fault only. The memoirs of that excellent man, Henry Martyn, whose memory will ever be dear to the friends of the cause of Missions, lamentably manifest the same total want of candour and catholicity. We are told of the Pagan temple on the premises of

the Rev. D. Brown, at Serampore, in which the pious Martyn spent so many hallowed hours, but his companions in those devotional exercises within its walls are studiously kept out of sight—and who were they? Chaplains of the Honourable Company? No; but Baptist Missionaries; with them he communed in spirit and truth: nor was he ashamed to own they were amongst his dearest friends, or to call them brethren. In the journal of Bishop Heber, the mention of every thing "sectarian" is studiously avoided, except a slight notice of the Serampore Missionaries, and Mr. Leslie, of Monghyr, the latter evidently introduced to make way for a false accusation against John Chamberlain, which had been retailed to the worthy Bishop by some enemy to the cause of evangelical truth, of whom hundreds are to be found amongst the dependents on the Company's treasury. What end this concealment of facts, or contempt of fellow labourers in the vineyard of the great Lord, is designed to answer, I cannot conceive. No person can deny, (who is conversant with India,) that the Missionaries have, by the blessing of Almighty God, done great things towards the establishment of Christianity, inasmuch as hundreds of the natives, comprising many rich and influential Brahmins amongst the Hindoos, and Moonshees amongst the Mussulmans, have voluntarily renounced their religions and embraced Christianity. These men could not have been influenced by interested motives, as their families and prospects have alike

been sacrificed, and consequently the Christian religion has obtained a signal triumph; their conduct also having operated as a powerful stimulus on the minds of the people generally to follow their example; and I believe I speak correctly, when I say, that by the unremitting labours of Missionaries, more has been done towards the progress of the Gospel in India than by the efforts of any other persons from the first establishment of the Honourable Company to the present moment. Still, at the same time, I would not detract from the merit due to a Brown, Buchanan, Martyn, Corrie, Thomason, and many others—men of God, who have been, and still are, an honour to the establishment; only let others be considered as aiding in the great work, although not clothed in exactly the same garb. But to return: Mrs. Wilson has often received the credit of establishing female schools for natives: this she is not entitled to, as they were in full operation when she arrived. The state of the case is this: the idea originated with some young ladies, under the tuition of the Baptist Missionaries' wives, in the Circular Road, and what was designated the "Calcutta Female Juvenile Society, for the Education of Native Females," was instituted there; I was present at their second anniversary, which was holden in the school-room, at Mrs. Lawson's, on the 14th Dec. 1821. This meeting was a very interesting one, as it was the first time the practicability of establishing female native schools could be spoken of

with any degree of certainty. I seconded the first resolution, of which I have a copy, it was this— "That the Report be received, and with a view to demonstrate the practicability of native female education in India, and to encourage to more general exertion in attempting it, that it be printed under the direction of the Committee." Neither were the operations and success of this little society unknown to the members of the establishment, as the last resolution was moved by the much esteemed Rev. Mr. (now Archdeacon) Corrie. I shall offer no apology for here inserting an extract from the Report—"The school-room, which was building when the first anniversary meeting was holden, has been finished and subsequently enlarged; the mistress then procured has ever since fulfilled the duties of her office, with the exception of a few weeks, when severe illness prevented; and a pretty numerous school has been collected." "The number of scholars rapidly increased, till at the present time they amount to thirty-two, some of whom are grown-up women; several are able to read any easy book given them, and who it is hoped will be able, in the course of the following year, to take charge of separate schools. Indeed, Doya, one of the more advanced girls, has for the last few weeks, during the illness of the mistress, entirely conducted the school, and much to the satisfaction of the Committee. A list of the names, ages, castes, &c. of the girls attending this school has lately been taken, and

will serve as a specimen of the other schools more recently established; of thirty scholars, no less than eleven are called after one goddess, the wife of Shivu, and nine more after another, the wife of Vishnoo. Among the former are names which, when translated, mean, The producer of fear, The beloved of Shivu, The omnipresent, The filler with food, The wife of the naked one, &c.; and among the latter, The destroyer of the world, The gold of Ram, The gem of Gokool, The spotless one, The beloved of Vishnoo, &c. While these names, from their novelty to an English ear, may excite a smile, they will also, when they are properly considered in connection with the idolatrous feelings which prompted the parents of the children to adopt them, and which they serve to cherish in the minds of the children themselves, excite a sigh of regret from the Christian. What kind of conduct ought we to expect from these poor children, named by their parents after imaginary goddesses, whose adultery, cruelty, and gratification of other passions, as detailed by their own sacred writings, were so abominable?

"The ages of the scholars greatly vary, one being as old as thirty, and several only five.

"As to caste, it is pleasing to observe that there is a just proportion of all. There are two Brahmuns, four Kayusthus, and seven Voishnubus, which are considered highest in rank—while there are four Bagdees, and four Chundals, which are reckoned the lowest. The others are of the inter-

mediate classes. Your Committee cannot but rejoice, that in this institution the injurious distinction of caste is so little felt; and that all in common are receiving that education, the blessings of which they may communicate to their respective connections.

"The Committee regret to state, that through their husbands removing to a distance from Calcutta, two young women, who promised well, have been obliged to leave the school. One now resides at Sulkeah, and the other at Burahunugur, where, it is almost unnecessary to state, there are yet no schools they can attend, did their anxiety to receive instruction continue. There has been occasionally considerable difficulty in retaining others, it being urged by their friends as a serious objection to their attendance, that should they continue to make the same progress in learning that they had hitherto done, they would soon know as much as their husbands, and it was feared would become untractable, disobedient, and vicious. In all cases hitherto, however, a little conversation on the subject has removed these apprehensions, and led the objectors to allow their female relations to remain. These objections no doubt still operate very strongly on the minds of the majority of the natives; indeed, so immersed in ignorance are the minds of the lower and middle classes, and such fearful apprehensions do they entertain of what will be for their own lasting benefit, that we must expect to be occasionally retarded in our efforts to

benefit them. But the domestic peace, and reciprocal affection which are exhibited in European families, and which flow in a great degree as the result of female education, when contrasted with the want of these blessings, so discernible in native families, must surely by degrees remove fears so groundless.

"The difficulty of finding native females properly qualified to instruct others has still continued to retard the progress of your Committee. In two instances, however, they are thankful to state, it has been overcome. Raymunee, a young woman aged 15, having been found, who can read pretty well, and has been used to keeping the accounts of a shop, she was engaged as a teacher; and with her mother, a widow woman, has been placed over the second school of the Society, (situated near the former,) where there are now twenty scholars. Last month a small school-house was erected for them: they are constant in their attendance, and seem very desirous of instruction.

"Your Committee have the pleasure also of reporting the establishment of a third school in this neighbourhood, (Intalee.) In this there are twenty-four scholars, three of whom are grown-up women. A school-house is now procured for their accommodation. They are taught by a native woman, whose attainments qualify her for the duties of her office. We also hope that her character is better than is usually possessed by native females of the lower classes. She has a daughter aged 19, who

is also clever, and who greatly assists her mother in the instruction of their pupils. This school, therefore, is in a very promising state; and it is confidently hoped, that in the course of the ensuing year some other schools will be collected in and near this neighbourhood.

"The number of pupils now receiving instruction at the Society's expense has increased, since the last anniversary, from twenty-one to seventy-nine; besides which there are several under schoolmasters, who pay for their own instruction. Seventy-six of the Society's scholars are under the charge of female teachers; and three only, two in Syam-Bazar, and one in Jaun-Bazar, are under schoolmasters. About forty of these have very recently been received into school, and are therefore only beginning to learn to read and write. Most of them, however, know the alphabet, and a number of others can read easy words. Each of the schools is placed under the particular care of a member of the Committee, and is visited by her if possible once or twice every week; and to express the grateful sense entertained by the Committee of the kindness of their coadjutors, and to distinguish the schools more readily from each other, they have (with the exception of the school first formed, which is called after the Society, the "Juvenile School,") been named after the places in which the benevolent ladies reside, who, the Committee perceive by recent accounts, have contributed to their support. The second school is

therefore known by the name of the Liverpool School, the third by that of the Salem; and the fourth, which your Committee are happy to say they expect will be formed in the course of a week or two from the present time, will be called the Birmingham School."*

It was some time after this that I had the pleasure of welcoming Mrs. Wilson, then Miss Cooke, to India, and of informing her of many particulars respecting those schools which she was anxious to know; yet Bishop Heber in his Journal, pp. 55, says,—"Dec. 12, 1823.—I attended, together with a large proportion of the European society of Calcutta, an examination of the native female schools instituted by Mrs. Wilson, and carried on by her, together with her husband and the other missionaries of the Church Missionary Society. The progress which the children as well as the grown pupils had made, was very creditable, and it may show how highly we ought to appreciate Mrs. Wilson's efforts when I mention, that when she began her work there was no known instance of any female having been instructed in reading, writing, or sewing, and that all those who knew most of the country regarded her attempt to bring them together into schools as idle as any dream of enthusiasm could be." And four days afterwards he writes to the Very Reverend the Dean of St. Asaph, "The difficulties of Mrs. Wilson's undertaking,

"* This school, which is situated very near Chitpore, was opened on the 25th January. It already contains 20 scholars."

and the wonders she has brought about, will be better understood when I mention that two years ago no single native female in Bengal could either write, read, or sew." Now let my readers recollect this was penned exactly two years after the before-mentioned meeting was held, and the time referred to is that very period when the report read stated: "Your Committee have the pleasure of further stating that an examination was held at this school on the first of this month, when very pleasing and satisfactory proofs of the improvement of the scholars in reading, writing, arithmetic, &c. were given to all present." How then can we account for the total ignorance which the good Bishop manifested of these operations?

The highly respected chaplain of the European Orphan Asylum, the Rev. D. Schmid, not long before his death, sent a letter, from which the following is an extract, to the editor of a Calcutta newspaper, exposing the fallacy of the good Bishop's statements:—

"Allow me, Sir, for the present to make a few additional remarks on the bishop's grossly erroneous statement respecting native female education, which the reviewer so justly censures, that before Mrs. Wilson's arrival in Calcutta, there was no known instance of an Indian female having been instructed in reading, writing, or sewing. Though his lordship might not have known (which indeed is exceedingly strange) that in former ages Indian ladies knew not only to read and write, but

were distinguished by their literary acquisitions, as the Tamul poetess Avegar, yet it is hardly comprehensible how he could have been ignorant of the fact, that for one year and a half before Mrs. Wilson's arrival in Calcutta there existed a society in this city, called the female Juvenile Society, for the express purpose of establishing native girls' schools; which after vigorously struggling with the difficulties naturally to be expected in a first attempt of this kind, succeeded in establishing several native girls' schools, so that, as it appears from the second report, which was published about one month after Mrs. Wilson's arrival, it supported at that time three well conducted schools, containing seventy-six scholars. It is passing strange that bishop Heber should not have read Mr. Lushington's most useful book on the religious institutions founded by the British in Calcutta, in which a correct account of the proceedings of this society is given, and to which he bears the following well merited testimony. 'From the circumstances of the majority of the contributors, the funds of this unassuming association are necessarily small; yet the extent of its operations seem more than commensurate with the scantiness of its resources.'

"What is most of all to be regretted is, that, owing to the grossly erroneous information on the history of native female education which bishop Heber had received, he was (unawares of course) led to introduce a glaring untruth into the resolutions passed at the formation of the Ladies' Society

for native female education on the 25th of March, 1824, which are generally understood to have been revised by his lordship. (See Lushington, page 200.) The first resolution declares, the education of native females to be an object highly desirable, &c. The second again thus states, that the system introduced into this country by Mrs. Wilson has been pursued by her with a degree of success, &c. Thus plainly ascribing to Mrs. Wilson the introduction of native female education, (for, according to the connection, nothing else can be meant by the system said to have been introduced by her) into this country; which is evidently without the fact. It deserves the serious consideration of the highly respectable Committee of the Ladies' Society, whether it may not be necessary still to alter this resolution, which is in a manner a part of the charter of the Society; since the principles of morality require that untruth of any kind, though seemingly innocent, should be most carefully avoided; and more especially since the present misstatement unjustly ascribes to others the praise of having introduced into this country the system of native female education—a praise which justly belongs to the founders of the Calcutta Female Juvenile Society, now denominated the Calcutta Baptist Female School Society."

Nothing probably has served to lessen the prejudice which many of the "old Indians" (as the elder servants of the Company are called) had nurtured against the attempts to evangelize India,

than the success of these schools; and when we consider the influence of a mother, we can but rejoice that the prejudice of the native mind has so far been overcome. The present race of Bengalese were brought up under the care of those who were entirely destitute of the knowledge of letters, and consequently unable to impart the least degree of valuable information to the children of their charge. Oral traditions of the most licentious nature, respecting their debtas, most probably were the sum and substance of the instruction given. The succeeding generation will reap the superior advantage of receiving much valuable information in the days of their childhood from well instructed mothers, as generally speaking, the females who are under tuition, evince a great thirst for useful knowledge; and a society exists in Calcutta, whose object it is to provide all necessary books, that this thirst may be gratified—I mean the Calcutta School Book Society: a valuable institution, liberally patronized both by Europeans and rich natives. One very great result has been, that the rich Baboos have become interested in the subject, inasmuch as fearing lest the lower orders might become more learned than their own wives and children, they seek for instructresses amongst the elder girls in the schools, so that it has been difficult to keep them longer than when the first principles were acquired, they being tempted by liberal offers of salary to exchange the station of scholar for that of school-mistress, or, as we should say here, of

private governess. This is opening the path wide for the introduction of Christianity, as ignorance is the strong hold of idolatry. The following circumstance, which is extracted from the superintendent's quarterly statement of the state of one of these female schools lately received, speak volumes: "On taking a copy of the improved edition of Hindoo female education to the Glasgow school, and putting it into the hands of a young woman, she read nearly a page of it very attentively, and by the smiles that were excited I perceived she understood and was pleased with its contents. On closing the book, I said, 'Do you understand what you have read?' with much apparent feeling she replied, 'The meaning is, that the women of this country formerly did nothing but the business of the house, and it was thought a disgrace if they learned to read; but now their fortune has changed, the work of teaching the females to read and write has begun, and many are learning.'" Incalculable blessings may be expected to arise from the mental and moral elevation of those females, whose first appearance in the world has hitherto been a matter of chagrin and disappointment, and who have been considered as utterly unworthy of the smallest intellectual cultivation. In the year 1823, this feeling had so far subsided, that Mrs. Trawin, of Kidderpore, was solicited by a rich Baboo, to instruct his daughters, and she kindly attended his house for some time, her pupils affording her great encouragement; but their

father could not long sustain the tide of ridicule which this innovation on the customs of his forefathers had brought upon him, from certain deistical opposers of the truth, and he declined any further assistance from Mrs. Trawin: this disappointment was much regretted at the time, although it assuredly was an omen of better things to follow, being, as the tremulous moving of the waters that forebodes the approaching storm, which shall founder the demon structure of superstition, whilst it shall leave mercy's ark triumphantly gliding over the waves.

CHAPTER IV.

> "A Brahmin, he
> Alert in mystic signs and holy rites;
> He knew to hang the poita with loose grace
> O'er his bronzed shoulders, swaggering hand in hand
> With kindred Brahmin. None knew more than he
> How, with light management, to break the toil
> Of irksome ceremonies; none than he
> More punctual to the task."
>
> "Each incidental thing
> Was cause of gain to him. He daily lived
> On others' hopes and fears, and bless'd himself
> That he was born a Brahmin."—LAWSON.

HINDOO RELIGION—CASTES—BRAHMINS.

THE Hindoo religion is so complex in its nature that it is impossible fully to detail its various branches; being founded on superstition, all its parts are moulded into an artificial system, difficult to unravel or explain. The whole family is divided into four branches or tribes, called CASTES, and denominated Brahmins, Kyetra, Bhysya, and Soodra. The rank, occupation, and duties of these several castes are fully explained in their vedahs, or holy books. The Brahmins are the priests, they are required to be virtuous, learned, just, peaceable, and self-denying. If these ever were the

distinguishing traits of their order, we must exclaim, "how is the gold changed," as the very reverse are the features of their character now. The Kyetra is the military caste: the Vedas require of them a thirst for glory; to die rather than retreat; generosity and princely conduct to captives. The Bhysya form the agricultural part of the community, their duties are briefly defined as cultivators and traffickers. The fourth, or Soodra caste consists of labourers, who are enjoined to serve with patience and fidelity—the former, I believe, they generally do, but as for the latter it is only when constrained by fear of punishment, or loss of pay. A faithful servant is indeed "Rara Avis" in Bengal. The two middle castes have almost become extinct, or rather amalgamated with the former and latter—thus it may almost be said, that the whole Hindoo nation is now composed of Brahmins and Soodras, both of which are divided into a great many degrees or sub-castes; so that there are many orders of Brahmins as well as of Soodras. Of the latter the Koit is the highest and the Hurry the lowest, which caste embraces shoe-makers, mat-makers, bird-catchers, tanners, skinners, snake-catchers, and many others. By this division of caste, no possible means exist for any person to rise in the scale of society; all motives to exertion or mental improvement are cut off; no actions, however noble, no discoveries, however important to society, would ensure honour to a person of low caste; and those of high caste

lose no honour or reputation by their ignorance and vice. Whatever be the mental abilities of a Hindoo, if born a Soodra, a Soodra he must remain; if the father be a snake-catcher, all his sons must be snake-catchers too; and the influence of caste follows him through all the ramifications of life. Persons of different castes or occupations cannot eat, drink, or smoke together; neither can they intermarry, nor meddle with each other's employment. If a Hindoo loses caste, which is the case if he breaks through any of the foregoing rules, the most distressing consequences ensue: no one will eat with him, or suffer him to come near his dwelling, or marry his children; his own wife and family disown him; looked upon as an outcast of society, he is deprived of all privileges or means of comfort as long as he lives; and however respectable he may have been before, the meanest caste consider him as a vagabond, and will not associate with him. It is caste that renders so many servants necessary to do the work which one or two might easily accomplish. They are born to one peculiar department of service, and no other can they perform without losing caste. Thus the man who fetches water cannot wait at table, nor the man who cooks the dinner, serve it up; neither will the person who attends the table sweep the room afterwards, and so on through all the different pursuits of life. A native embracing Christianity, loses caste by partaking of the Lord's supper: it requires, therefore, great for-

titude of mind to make a profession of faith in the Gospel. There are many who have no caste, having been excommunicated because of some breach of the ceremonial laws of their religion, either by themselves or their forefathers, these are all termed Pariahs, and dare not touch the person, garments, food, utensils, or dwelling of a Hindoo of caste, as contamination follows. The Brahmins are a very lordly domineering race, and exact the most servile homage from the Soodras. They themselves are under great restrictions, as well as the Soodras, particularly in the article of food—being prohibited from eating any thing that has had life, except fish; this, I consider, arises from their belief in the doctrine of transmigration, and as they believe that although the spirits of their ancestors may have entered the bodies of all beasts, birds, reptiles, and insects, yet they do not enter another element, so that they may eat fish with impunity. Their principal diet is rice, this with spices, milk, and ghee is their general repast, although they may partake of the flesh of such animals as are offered in sacrifice to their gods, the laws of Menu permitting this.

The Brahmins, though all eligible to the priesthood, yet do not all follow it. Some enter the military service of the Hon. Company, and others become clerks and copyists; but none are permitted to engage in menial employments, and in whatsoever state they are found, the same honour is paid by their associates, though perhaps not to

that degree as if in priestly office. So great is the pride of the Brahmins, that they claim precedence of kings, and the noblest rajah will partake of food cooked or presented by a Brahmin, whilst the meanest Brahmin will not taste that which has been touched by the mightiest monarch, if not one of their own tribe. Many Brahmins are totally ignorant of their own Shasters, and these are always the most intolerant exactors of homage from the Soodras. Those amongst them who are at all learned are the most conceited pedants that can be possibly imagined. All pretend to a knowledge of astrology, and will calculate lucky days in which the business of life may be transacted;—indeed, full half their revenues are derived from this source, as a Soodra always consults his gooroo, or teacher, before he buys a cow, goes a journey, or engages in any concern however trifling, and the Brahmins never act gratuitously. The whole system is founded in priestcraft, and is admirably adapted to illustrate the Roman Catholic motto, viz. "Ignorance is the mother of devotion." Their sacred book, "The Institutes of Menu," rests the appointment of princes and rulers in the hands of the Brahmins. They are declared "to be by right the chief of the whole creation;" "The birth of Brahmins is a successive incarnation of the God of justice, and through their benevolence other mortals enjoy life." These institutes further declare that the prince "shall choose a certain number of state counsellors, from whom one chief shall

be selected, a learned Brahmin, who shall be distinguished amongst them all, and to him the prince shall impart his momentous counsel, and intrust to him all important transactions." (Menu, c. vii. v. 58, 59.) Brahmins not only are exempted from all taxes, but a revenue is derived from government for their support; and should they commit crimes which would subject others to a confiscation of property, their goods and chattels must not be touched by the profane hands of a magistrate: the priesthood must receive the penalty, for Menu says, "A king though dying with want must not receive any tax from a Brahmin learned in the Vedas." The greatest merit is attached to the making of presents to them, and all ranks are enjoined to do this, as it is "far superior to an offering of holy fire." In short, Brahmins are considered to be an inferior order of Gods. They are supposed to have complete dominion over life and death, and the power of rendering Soodras happy or miserable in their next transmigration. The whole waters of salvation are said "to meet in the foot of a Brahmin." Hence I have beheld Juggernutha, a Brahmin of high caste, employed as superintendent in a dock-yard at Howrah, oftentimes dip his toe into a little water which a prostrate Soodra has held before him, thereby imparting (in the estimation of the worshipper,) a saving nature unto it: the poor creature, after drinking it in the most devout manner, has again prostrated himself before him, and retired with an idea that his sins have

been cancelled by the deed. I have said, "Juggernutha, how can you thus trifle with the souls of your fellow-creatures? you know there can be no virtue in your toe to make the water otherwise than it was before: you are a man of sense, and should rather strive to undeceive your fellow-countrymen than endeavour to perpetuate their cruel bondage." "Why, Sahib," he has replied, "it is our custom, and the poor things like it, and the time is not come yet, Sahib; but by and bye we shall all be one caste, Sahib; and if I don't do it, another Brahmin will, so it makes no difference in the end, Sahib." In this way he would endeavour to turn away the subject, and the next hour he probably would perform the same ceremony to many who were waiting his coming out of the gates. The Brahmins are said by Menu to be formed by Brahma the creator from his own mouth. This is considered not only as symbolical of the duties which devolve upon them, viz.—to pray, read, and instruct, but also to insure their qualification for the performance of them, this being a necessary consequence of their formation from that organ.

It is not allowable by their Shaster that the great body of the people should be instructed.—Their Veda-pourannahs, and other sacred books must alone be read by Brahmins, and none must even listen to them but the Kyetra caste; hence very few indeed can at all enter into the genealogies or attributes of their deities. But we may

hope that the general introduction of schools will give a thirst for knowledge which will in the end undermine the fabric of superstition and facilitate the progress of Christianity.

Their sacred writings are of two kinds,—the Vedas, and Shasters. The former may be termed their Scriptures, the latter expositions of them.—Beass Muni, (that is, Beass the Inspired,) a prophet who lived in the reign of Judistheer, on the banks of the Jumna, near the present city of Delhi, collected all the detached pieces which form the Vedas, from all parts of India, and gave them their present form and arrangement. They are divided into four books, all written in the Sanscrit language, which in regularity of etymology and grammatical order far exceeds the Arabic or Persian. Though exceedingly copious, its roots and primitives are fully illustrated in a few pages. It is difficult of acquisition, but when once attained to perfection, it strikes the ear as beautifully harmonious.

The first book is called Rug Veda, which signifies the Science of Divination, concerning which it principally treats. The second is distinguished by the title of Sheham, which signifies Piety or Devotion, and this book treats of religious and moral duties. The third is the Judger Veda, which, as the word implies, includes the whole science of Religious Rites and Ceremonies. The fourth is denominated Obater Bah: in the Sanscrit, *obater* signifies the being, or essence, and *bah*, good; this

literally interpreted, is the knowledge of the good Being, and accordingly this book comprehends the whole science of theology and metaphysical philosophy.

The Vedas, as also the Shasters or commentaries, pretend to great antiquity, so much so, that many Europeans have been strangely staggered in their belief of the Mosaic chronology, by reading them. But it only requires a little consideration and research to discover a vein of imposition running through the whole of their details. The account which they give of creation is far more precise and minute than the sublime language of Moses, and sinks very low when, after describing the formation of inferior gods, sages, and princes, it enumerates and specifies the creation of reptiles, moths, flies, lice, and fleas; and the incongruity appears, when after detailing a very long and tedious process of creating fourteen different spheres or worlds, it is said in another place, "The Being supremely exalted performs the creation and destruction of worlds with as much ease as if in sport." They reckon the duration of the world by four ages, or jogues, extending altogether to about eight millions of years. The first age, or suttee jogue, was one of holiness, and lasted 3,200,000 years. During this long period, which in some measure corresponds with the golden age of Ovid, no laws were necessary to enforce morality or justice; each mortal lived 100,000 years, and was in stature full thirty feet high. The second, or tirtah jogue, con-

tinued 2,400,000 years, during which one-third of the human family became vile, and the lives of men did not extend to more than 10,000 years. In the third jogue, which lasted only 1,600,000 years, one-half of the inhabitants of the world became reprobate, and their age dwindled to 1,000 years. Then came the kalli jogue, or present era, which is to continue 400,000 years, of which now 5,000 are elapsed. When this age commenced, mankind universally became corrupt, and their lives did not exceed 100 years. Now the gross fallacy of this chronology is proved by one of their own sages, Munnoo, who says, "When ten thousand and ten years of the suttee jogue (or first age) were past, on the night of the full moon, in the month Bhudun, I Munnoo, at the command of Brahma, finished this Shaster, that speaks of men's duties, of justice, and of religion, ever instructive." Yet Munnoo, according to other chronologists, existed in the reign of Darius Hystaspes, in the time of Herodotus. The Hindoos, like the Chinese, have received these fables with the most abject credulity, until at length they have been enrolled and made part and parcel of the records of their nation. The complete fallacy of the Chinese chronology was fully exposed by the celebrated astronomer Cassini, who by calculating back proved that though they boast of their antiquity some thousands of years beyond the Mosaic chronology, yet that a famous conjunction of the sun, moon, and several planets, which is recorded as having happened in the reign

of one of their first emperors, did actually take place, visible at China, in the year 2012 before Christ; that is, in the fourth century after the flood, a little after the birth of Abraham; from which it is clear that the boasted antiquity of these nations must contract itself within the compass of the Mosaic history, and thus furnish additional evidence of the truth of the sacred Scriptures.

The idea which their Shasters give of God is,—that there is one supreme Being, whom they style Bhogabon or Esher, sometimes Khodah: proceeding from him are three powers or deities, viz.:—Bruhmha, the Creator of all; Vishnu, the Preserver of all; and Seeb, or Sheva, the Destroyer of all. Now whilst the latter is worshipped by all, the former has scarcely any attention paid to his temples; and even Vishnu the preserver, has few votaries compared with the destroyer Seeb. Subordinate to these are 330,000,000 inferior gods and goddesses, each representing some peculiar virtue or vice. The Hindoos suppose that each of the three presiding powers oftentimes seeks to encroach upon the prerogative of his compeer, and thus are often quarrelling and seeking to subvert each other's arrangements. Ignorant of the nature of God, they are equally so of the nature of moral evil. Hence they change the glory of God into corruptible things, even going so far as to deify the waters of the Ganges, into which the whole population crowd morning and evening to bathe; and the water of this sacred stream is carried to all

parts of India, and to swear by in a court of justice. At Allahabad, where the streams of the Ganges and Jumna unite, the country for many miles round is considered sacred ground; and so great is the number of pilgrims who resort thither for bathing, that the Vizier has received in one year half a lac of rupees, for permission to enjoy the benefit of immersion in the sacred flood. Many are the lives sacrificed here annually. The persons who thus fall victims to their superstition are generally females, who come from all parts of the country to perform the tragic deed, and who show a firmness of purpose worthy a better cause. Several of them, accompanied by the priests, embark in a boat, and proceed to the spot where the streams unite, when each of the victims in succession descends from the boat to the river, with a large earthen pan fastened to her body, and is supported by a priest till she has filled the pan with water from the stream, when the priest lets go his hold, and she sinks to rise no more, amidst the applauses of the spectators, whilst the Brahmins enjoy the scene, and extol the fortitude of the last victim to her who is about to follow. Thus the poor deluded creatures are excited and stimulated to the perpetration of suicide by those who profess to be their spiritual teachers; and these men will return to shore again, laughing and joking at the transaction, as if they had enjoyed a pleasant morning's ramble. I am happy to know that these self-murders are much less frequent than they were; and as female edu-

cation extends its influence, we may expect to hear that no more such scenes occur.

The river at Calcutta is not always a safe place to bathe in, as a poor woman was taken away by an alligator just before my dwelling at Gusserah whilst bathing, and a seapoy shared the same fate soon after at Coolie Bazaar.

Nothing appears more strange to the newly-arrived European than the practice of men and women bathing together in groups in the Ganges. Yet, so it is; the banks of the river are daily covered with multitudes who come to perform their ablutions, which is not only necessary for their health, but is also, as before stated, a part of their religion. Both men and women often wash their copperas or cloths (the only one they wear) at such times. At some particular festivals I have seen above ten thousand at the different Ghauts in the water at one time. A proud Brahmin was one day bathing just before my dwelling, and a Soodra having stepped into the sacred stream above the place where he stood, the Brahmin with furious voice and gesture commanded him to go below, lest the water flowing from a Soodra to him should contaminate his holy person; the man, evidently in much consternation, speedily obeyed; yet, it was not many minutes before this holy Brahmin, whilst performing some of the religious ceremonies enjoined by the Shasters, entered into converse of the most impure and disgusting nature with some women who came to fetch water from the river.

It is hardly possible to conceive the tyrannic sway which these Brahmins maintain over the consciences and persons of the Hindoos. As I before said, they are literally worshipped; and I have seen a proud pampered Brahmin of high caste walk through a village without deigning to take the least notice of several poor Soodras, who fell prostrate before his feet. Much merit is attached to washing in Gunga, (as the Ganges is called by the natives.) "Tell me, Sahib," said a Brahmin one day, "what great thing Jesus Christ has done." "He has made atonement for sin, which none besides has done or can do." "As to that, washing in Gunga will cleanse from all sin." "I do not think so; can you tell me whether a person is sensible of being cleansed from sin by washing in Gunga?" "Yes, I can witness to that." "I cannot believe that; for I have bathed a great many times in the river, but have always found myself as sinful as before,—but you have not yet believed in Jesus, therefore you cannot perceive that he is able to cleanse you from guilt." "You may say what you please, but I know Gunga is able to save me." "Well, but what is to become of those who live at such a distance from its banks as not to be able to reach it, if they die without washing in Gunga." Here the Brahmin was disconcerted, and began to use obscene and abusive language.

It is this idea that causes so many poor dying creatures to be exposed on the banks of the river.

Oftentimes have I witnessed children hurrying their parents to the river-side, fearful lest they should die before they reached its banks. Nothing can be more distressing to the feelings, than to behold those poor expiring creatures, some calling upon Rham, some upon one of their false gods, others upon another, with their bodies half in the water and half out; the rising tide soon to overwhelm them, and thus to hurry their souls to the bar of a righteous God. Many are laid where the tide cannot reach them, and their case is more pitiable still. Beneath a burning sun, they are left without food, and many of them, who would no doubt recover from their diseases if proper attention were paid to them, are literally starved to death, or devoured by jackalls at night. And although, in some instances, persons thus left on the banks of the river to die have recovered, yet they have never been received into the bosom of their families, or permitted to associate with their former friends, but have been looked upon as outcasts or Pariahs, and losing caste, they have in vain endeavoured to find an entrance into society in a strange place. There is a small village wholly inhabited by such persons on the banks of the Hooghley near Jungipoor, and they stated to me that they enjoyed far more real comfort than they did when in full caste, but it was evident by their appearance that they were a poor, dejected, comfortless people.

It would occupy too much space were I to pourtray one half of the horrid scenes I have wit-

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nessed with regard to these Ghaut murders. It very often happens a diseased parent thus exposed lives longer than was expected; when his children (whose office it should rather be to comfort, support, and, if possible, restore their dying parent,) take of the mud of the river and stuff it into his mouth, nostrils, eyes, and ears, thus speedily terminating his existence; the body is then pushed into the river, and they consider they have performed a meritorious act. "Nothing is more distressing to a Hindoo than the idea of not being brought to die on the banks of Gunga, or at least when dead not to be burnt on its shores, or cast into its waters."

There is one festival held in honour of their gods, at which time the whole country, as it were, flock to certain holy places to bathe; Serampore is one station, amongst many others, where thousands meet from all parts of the surrounding country, and great is the harvest of the Brahmins, as all offer gifts before and after ablution.

There are many things in the Hindoo ceremonial law which call to mind the customs of the Jews, and particularly with regard to their washings, as the Hindoo will never sit down to eat with unwashed hands; this, indeed, is a necessary precaution, as several dip their hands into the same dish, and all eat with their fingers, unaided by knife, fork, or spoon.

I never understood the full meaning of our Lord's words, as recorded in John xiii. 10, until I beheld

the better sort of natives return home after performing their customary ablutions. The passage reads thus, "He that is washed needeth not save to wash his feet, but is clean every whit." Thus, as they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet; and this is universally the case, however nigh their dwellings may be to the river side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet to cleanse them from the soil they may have contracted in their journey homewards; if they are of the higher order of society, a servant performs it for them, and then they are "clean every whit." Does not this in a figure represent to us the defilement which a Christian contracts, although he may have been cleansed by faith in a crucified Saviour; and the necessity of a continual application of the precious blood of atonement to the conscience, in order that the soul may be "clean every whit?"

The whole system of Hindooism is the most licentious and impure it is possible to conceive, so much so, that many of their rich men, who are very depraved, cannot but admit that it is too gross to be fully supported: the following remarks, by Mr. C. Williams, respecting their worship and Shasters, perfectly express my own sentiments, and may serve to shew how difficult is the work of Missionaries in that land of darkness and matchless impurity:—

"The writings of the Hindoos, every class of them, even their works on ethics, are full of abominable allusions and descriptions; so that they are to-day what they were ages ago,—a people unrivalled for impurity. Many parts of the works called the Lunus, of the poorans, and of their poetical writings, are so indelicate, that they cannot possibly be translated; they can never see the light. But what is a million-fold more atrocious, the object of worship appears as the personification of sin itself. One or two of the Hindoo objects of worship cannot possibly be named; but in the acts of Hindoo worship the same licentiousness prevails. In the songs and dances before the idols, at the periodical festivals, impurity throws away her mask. The respectable natives themselves are absolutely ashamed of being seen in their temples. A Brahmin acknowledged that he never witnessed these spectacles without hiding himself behind one of the pillars of the temple. The scenes exhibited in the boats on the Ganges every year at the festival of the goddess Doorga, in the presence of hundreds of spectators, are grossly impure; and at the annual festival of the goddess of learning, the conduct of the worshippers is intolerably offensive. The figures painted on the car of Juggernaut, which is exhibited to the public gaze for fifteen days together, at the festivals in honour of this deity, are equally licentious. And, as might be expected, the priests and the religious mendicants under this profligate system, are the very ring-

leaders in crime. The whole country is, indeed, given up to abomination in that degree, that, according to the opinion of one of the oldest and most respectable residents in India, there is scarcely a chaste female to be found among all these myriads of idolaters."

CHAPTER V.

"The patient kine
Pursue their tedious toil: this way or that
They turn obedient, as their guide directs,
By pull of either tail: he sits aloft
In easy state, and sucks the fragrant smoke
Delicious from the cocoa-nut, with tube
And earthen trumpet top, where burns the weed
Narcotic."—ORIENT HARPING.

INFLUENCE OF CASTE ON AGRICULTURE—VARIOUS CROPS—ILLUSTRATIONS OF SCRIPTURE—SNAKES—ANECDOTES, &c.

THE greatest of all impediments to the improvement of the moral and social, as well as religious condition of the Hindoos, is the tenacity with which the distinctions of castes are holden. These follow them into all their pursuits, trades, and avocations. The agriculturists particularly, labour under the greatest disadvantages from this barrier to all improvement, as the following statement, made from actual observation will fully prove.

Loss of caste would inevitably follow the introduction of any improvement or alteration in the shape or construction of their agricultural implements, which are the same in appearance now that

they were centuries ago. The European often smiles to behold the Bengalee ploughman going forth to work; a yoke of kine are driven before him, whilst the plough is carried on his shoulders, harness he needs not, as the plough consists of a long pole, through one end of which a piece of harder wood passes, forming the share and handle, whilst at the other end another piece, transversely fixed, answers the purpose of a yoke: this resting upon the necks of the kine, just before the high hump, precludes the necessity of any harness being used. The form of one of these ploughs may be pretty accurately conceived, by imagining an anchor with one of the arms reversed, that is, pointing downwards, the stock forming the yoke. With this plough they merely scarify the ground, no furrows are made, in fact they describe any line in their ploughing but a straight one. I have seen twenty ploughs at work in a large field, crossing each other at all points, stirring it up to the depth of about five or six inches, and in this manner the earth is prepared for the casting in of the seed, without fetching up a portion of new soil, as is the case with ploughing in England. On account of caste, the Bengal farmer cannot feed and rear sheep or poultry, except he be a Mussulman; and Mussulman farmers must not rear pigs, nor spin the wool of their sheep, this must be done by a low caste of Hindoos. Cows must not be fattened for slaughter by Hindoos, neither are they permitted to breed horses; this is all left to the Mussulman farmer, who,

although much less fettered than his Hindoo neighbour, yet even he lies under many restrictions which prove a great hindrance to his prosperity. However industrious the Hindoo farmer may be, yet he must not make or mend any implements of agriculture, or build an outhouse or tank; the Grammy caste must do this. If his fish ponds are full of large fish, he must not catch any for sale, the Mutchewallah must have all the sport and profit. If his land be full of fine brick earth, he must let the Hooman make bricks, and buy the quantity he wants from him; then he dares not use one himself, but however small the job must employ a regular builder. When his trees are laden with cocoa nuts, a particular caste must gather them; the owner even then must employ another caste to extract the kernel, which he is not permitted to press into oil; this falls to the lot of another low caste, and so on with regard to making coir and besoms, from the husks and leaves, every process must be effected by a particular party, a breach of these regulations entailing loss of caste.

It is the same with regard to the produce of the fields. Cotton must be sold in its raw state, and those who spin it, must not weave it. Sugar, tobacco, mustard seed, fruit, and vegetables, are all under some restraints, so that a man cannot do with the produce of his fields what he pleases, nor make the slightest improvement upon the customs of his fathers, under pains and penalties which, to a Hindoo, are worse than death itself. I knew an

instance of a poor farmer losing caste, because he sowed a different sort of grain to what his ancestors had done. This was considered a most scandalous deviation, and he was expelled from society.

When the crops are in full perfection, the country looks beautiful, but in a very short period, the face of the ground is completely changed, and all appears dry and famished during the hot months, when the stock are very scantily fed. Rice forms the staple commodity, and is when growing, very much in appearance like our barley; there are a great many species of this grain cultivated, some much larger and coarser than others; the smaller is generally used at the table of Europeans, and the larger by the low caste natives. The most prolific crops are those which have been planted whilst the fields have been overflowed with water, affording I think some illustration of Eccles. xi. 1. "Cast thy bread upon the waters, for thou shalt find it after many days;" as when the waters go off the tender blade is seen advancing in growth, and soon comes to maturity. The most profitable and sure method of obtaining a large crop, is to sow some rice very thickly upon a well cultured spot, and when the plants are risen a few inches, to take them up carefully, and forming a little ball of earth around each root, to drop them regularly into the water; this secures their descent to the earth and growth afterwards. It is a very tedious and consequently a more expensive process than the other, but amply repays the additional outlay. When a

dry season occurs, a failure of the rice crops is generally the consequence, and many famines have arisen, which have been productive of the greatest misery in many districts. At such times parents have sold their children for a small quantity of rice: I received a boy about ten years of age into my school at Howrah, who had been sold for a maund, or about eighty pounds of rice, and afterwards fell into the hands of a humane gentleman, Captain Price, who gave him an education, thus qualifying him to become a useful member of society; he was called Friday, and proved a very active intelligent lad. When the crops become ripe, it is often the case that a great portion of them is lost, through the farmer not being able to gather them in fast enough, consequently the grain is shed on the ground. A labouring man in the harvest fields of England, does full as much work in the course of a day as ten Bengalee husbandmen; their implements are rude, and generally very inefficient, a small reaping hook is the only instrument used to cut the corn, scythes being unknown. The carriages or hackreys on which the corn is carried, are the rudest and most unfit for the purpose that can well be conceived, but in all these things, the least change or improvement is prevented by caste. Various are the crops annually raised, and there are two harvests in the year, one in March and April, the other in September and October.

Large quantities of cotton and opium, are exported annually; the latter is entirely engrossed by

the Honourable Company: of which I shall speak more fully in another place. When the corn is reaped, it is not carried into barns or built into ricks as is the case with us, but is taken directly to the thrashing floor, which is a large square raised terrace, made something after the manner of a malt-house floor in England, and is generally a very conspicuous object in a village; on this the corn is placed, and a quantity being strewed in a circle, two or three yoke of oxen are driven round upon it till the grain is trodden out; and I have remarked that those oxen are not muzzled, in accordance with the Jewish mandate, "thou shalt not muzzle the ox that treadeth out the corn." I remember reading when young, the account of the angel of the Lord being stationed by the thrashing floor of Araunah, when David had numbered the people, and always pictured to myself the angel as being within a building somewhat like one of our barns, and wondered how the king should have beheld him there; but having seen an oriental thrashing floor, this impression has been completely erased, as such a situation would be the most public the angelic being could have chosen, and more fitted to display the majesty of his appearing than any other. I also met with the following illustration of Isaiah i. 8. "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers." There is a small species of cucumber of which the natives of India are very fond, eating it with their rice as a curry.

Large fields of these are sometimes planted, which, when nearly arrived to maturity, require incessant watching, to protect them from the attacks of man and beast, as the dandies (or boatmen) will, if they are left unguarded, make great ravages among them. Whilst travelling by water, to the upper provinces of Hindoostan, I was accustomed of an evening, so soon as the declining rays of the sun would permit, to leave the boat and take a walk on the banks of the river, or for a short distance into the interior. One evening, whilst attempting to cross one of these fields, I was startled by the vociferations of a gruff voice seemingly very near; but I could perceive no person from whom it could proceed. My perplexity however was soon removed by the cook boy (who had followed me from the boat) pointing to a little hut raised about fifteen feet from the ground on four large bamboos, directly above my head, in which was seated a chokedar, or watchman, to guard the cucumbers. The lodge in which he kept guard was very simple in its construction; four large bamboos supported the whole, and at about fifteen feet from the ground, smaller bamboos tied across formed the floor, and about four feet higher two stiff mats constituted the roof; it was open in front, but enclosed by a smaller mat on each of the other three sides: a knotted bamboo formed a ladder to ascend into it. The chokedar was a most inquisitive character, and through the cook boy, who understood his dialect, overwhelmed me with questions about

Europe, and at the same time was very communicative respecting the customs of his own people. When I returned, about six months afterwards, the boat having put to for the night very near this place, I visited it again; but what a change in the appearance of it! the field was barren and scorched up—the lodge was deserted and in ruins—two of the bamboos which had supported it were gone, the other two were far from being perpendicular, only part of the floor and one side of the roof remained attached to them; the whole presenting a lively figure of ruin and desolation, most fitly used by the inspired prophet to represent the calamities of the Jewish nation and the destruction of Jerusalem.

One of the greatest drawbacks to ease of mind in India arises from the vast number of reptiles, by which you are continually surrounded, and from whose evil propensities you are constantly liable to receive injury. Snakes, scorpions, and centipedes are most common and numerous.

The different kinds of snakes are all tolerated by the Hindoo, who pays a sort of worship to them. The copracapella, or hooded snake, is very dangerous and common; the bite generally proves mortal, and that speedily too, unless prompt measures are resorted to. They are found in the hollow roots of bamboos, old buildings, and any kind of ruins, and frequently in drains, some of them of a very large size. The largest copracapella I ever killed measured about five feet six inches in length, and

five inches and a half in girth. It was pursuing a large frog, which, with terrible croaking, was by tremendous springs endeavouring to escape to a neighbouring tank, which it reached just in time to save its life; the snake then turned round a small tree and appeared to be watching its return, when, having time to take deliberate aim, I shot it in the head, and it fell dead before me; on carefully examining the head and jaws, we discovered the fangs laid close down, not standing upright as is the case when it bites, and at the bottom or root of each was a small bladder filled with the destructive venom; the fangs, though exquisitely sharp, were hollow, and the tube of each served as a neck to the bladders of poison, so that when the snake perforates the skin of man or beast, the very act of biting causes the bladders to eject their contents into the incision made, by squeezing them against the part bitten. One evening, just at dusk, a cook boy was sent into the Bottle-khannah to fetch some article wanted; when he came out he said, something had bitten his toe. The Khansammah told him, it was only a mouse; but the poor fellow said, a mouse could not have given it such a shake. He sat down with some servants who were smoking, and they giving him the hubble-bubble he began to smoke; but after a whiff he cried out in agony, 'My leg is swelling, my leg is paining; and appeared to be convulsed; after some delay they came and called me, I went, but although every remedy suggested was tried, yet in two hours

he was a corpse—so powerful is the venom of this scourge of Bengal.

I remember being in the verandah of a friend in Entallee, when one of his children, a fine boy about five years of age, came in from the garden, riding upon a piece of old bamboo which he had picked up, when all at once the child dashed it from him and uttered a loud scream, which drew our attention to him, and the cause of the uproar was not long a secret, for out of the bamboo came a young copracapella, about a foot and half long; happily the child was not bitten, and the creature was speedily destroyed.

The same friend entering a godown in his garden, when he opened the door a large snake of this species alighted on his shoulder, very fortunately for him he gave such a convulsive start, that the snake could not maintain its hold and dropt on the floor; or it is more than probable his life would have been sacrificed by its venom.

The following circumstance will shew the danger to which the inhabitants of Bungalowes are continually exposed: A gentleman was one evening writing a letter, with his left arm carelessly hanging over the side of the table, when a friend, who sat by him, said, 'Mr. B., don't move a muscle upon any consideration, for a large copracapella is surveying your hand, and the least movement will cause it to snap at you.' The gentleman glanced his eye round, and sure enough there was the snake, dancing its head round and round his hand; with

the greatest self-possession he maintained his position, not a nerve was shaken, at length poking its head into the full sleeve of his white jacket the snake began to ascend his arm, still not a joint moved, not a feature was altered—in this manner the creature passed all up the arm, until at length it emerged from the sleeve at the collar, when the movement of his friend alarming it, caused it to descend his back to the ground, where it was soon killed. Had not the gentleman manifested this self possession he would have alarmed the snake, which, for self defence, would, no doubt, have seized the object of its terror.

There is a large black snake, which, although its bite is not venomous, still is a great annoyance, as eggs, chickens, &c., fall a prey to its voracity. This snake will entwine itself around the hind legs of a milch cow, and prevent her from moving, whilst it completely drains her of the milk. Many times in the course of the year do the dhoodwhallas, (or milkmen,) when they bring their cattle in to milk them, find that a customer has been beforehand with them. I have killed several of this kind, ten feet long or thereabouts; they are extremely vigilant, active and cunning. Mr. G., an intimate and dear friend, whose testimony cannot be doubted, related the following circumstance to me: A lady, who had lately been confined, was very much perplexed more than once or twice during the week, on finding, that although she had a copious supply of nourishment for the child, yet on waking early

in the morning it was all exhausted; the ayah, or nurse-maid having mentioned this to a friend, she exclaimed, 'then I am sure the snake comes.' An explanation followed, and the woman declared she had been visited by a snake of the species referred to several times during the period she suckled her child, and at length succeeded in getting the reptile destroyed. The ayah was running in haste to inform her mistress of the intelligence thus gained, when, very fortunately, she met the gentleman and told him first; he commanded her by no means, on peril of his highest displeasure, to mention the least hint concerning it to his wife, at the same time promising handsome buckshish if she obeyed. How far the threat prevailed I know not; but it is certain she kept the secret; which I attribute to the charm always attendant on the word buckshish.

That same evening the gentleman waited on my friend, and requested him kindly to watch with him (during the night) the approach of the suspected snake. There were two large venetian windows in the room where his wife slept, these were, as the custom is, partially kept open during the night; when the lady was gone to sleep they posted themselves so as each could watch a window. No signs of the unwelcome visitor's approach were given till about two o'clock in the morning, when both at times began to nod, however they kept watch as well as they could. It was just as my friend raised his head after a nod, that he saw a shadow, as it were, gliding upon the mat before him, and on closer view

he saw that it was a very long black snake, which unperceived had entered the room through the open venetian: it quickly ascended the bed-post; the mosquito curtains were tucked in all round, yet the crafty creature insinuated its head under the folds, and reaching the head of the bed, for a moment surveyed the face of the sleeping mother, then, with its tail folded round the bed-post, it began its operations, and, as it was obliged to put its head under the pallampore, it would repeatedly look out to see if all was right. By signs the husband was informed of the presence of the marauder, and both anxiously waited its retreat: at length slowly withdrawing itself from the bed it descended to the floor, when my friend, by a blow with a cutlass, severed its head from the body; and a great quantity of milk was found within it. The lady did not awake, and was not informed of the circumstance till some time after.

There is a small striped snake, which is very harmless and exceedingly beautiful; though, I confess, I never could be brought to handle it as some persons do. A conductor of ordnance was coming from Allipore to Sulkea to see his son, then with me, and finding one of this species put it into the crown of his shakoe, and brought it with him on his head, to the great amusement of the young folks, in the midst of whom he turned it loose for a hunt, as he called it. The snake escaped by taking refuge in a drain.

The whip snake is very venomous, and more dan-

gerous than any other in India; the body is long and slender, very much in size like the thong of a chaise whip, from which I suppose it derives its name. This snake frequents the trees, and, fixing its tail round a branch, will dart forward its whole length to seize any object that may, unconscious of the danger, pass below it. One evening, whilst walking beneath a small mangoe tope, I felt a smart rap upon the crown of my hat, and looking up, saw one of these reptiles darting from the bough just above my head: with great difficulty I managed to destroy it; but not before I had sent for my gun, and shot at it several times.

I was very much alarmed one day, on entering an out-office belonging to my friend Mr. Davis, to find that I had shut myself in with a very large snake, which immediately announced its presence by a tremendous hissing. Raising itself full five feet upon its tail, it seemed to bid defiance. I was almost paralyzed—expecting an attack every moment!—Possessing nothing wherewith to defend myself, I looked upward for help, and was providentially saved, for having turned my head round to see if the door was a-jar or not, in that moment the snake with a terrible bound cleared a small window or loop-hole, full six feet from the ground, quite as much to my delight as to its own, however great that might be.

There are a great many species of the water snake, and some of them very large, and others very beautiful: they prey upon the small fish in

the tanks, as well as on the frogs and other inhabitants of the stagnant pools, with which in some parts of the year the paddy fields abound. I have often been surprised at the dexterity with which a small species of the water-snake catches its prey. Leaving the tank, or pool, it cautiously glides along the bank to the opposite side, where a number of small fish are sporting on the surface, when suddenly pouncing upon them, it generally succeeds in making sure of one. With neck erect, about five or six inches out of the water, it will pursue them in shallow water until a good opportunity presents itself, when making a dive, it proudly rises with a small fish in its mouth, which is then taken to the bank and there swallowed. Their capacity for swallowing is great indeed. I have taken a large frog from the throat of a small snake. When a frog is seized by one of them, it utters the most piteous cries, which continue for some time, as the swallowing is a tedious process. My young gentlemen have often exclaimed, "Hark! there is a frog captured—let us go and set the poor fellow free;" and, directed by the cry, have literally delivered many from the jaws of death, as the snake, whilst gorging its victim, is itself an easy prey.

In the Morung forests, and parts adjacent, from whence the saul timber, so much used in building, is brought, a very large and indolent snake is found. I saw one brought to Calcutta from thence; it measured about twenty feet long, and was very thick. I believe it measured, in the largest part,

nearly two feet round. This species is very different from the boa constrictor, possessing neither its agility nor flexibility: it will swallow large animals, preparing them first by its saliva. The colour is yellow and brown, very prettily streaked and chequered. Mr. B., who had seen many of them, told me that his men, who were employed in cutting timber in the forests, had killed them so large that one made a good load for a hackery to bring out. In travelling up the river in the native boats, one is subject to great annoyance from snakes, as they often hide in the thatch. One evening I had lain down for the night, and was merely covered with a pallampore or chintz counterpane, when a good sized snake dropped from the thatched roof just on my body: flinging the covering over it, I sprang up in an instant, giving at the same time a shriek that alarmed the whole boat's crew. Laying hold of a billet of wood, I beat the pallampore most fiercely, and killed the snake before it could escape from the folds. It was not a water snake, but one of those which are called by Europeans, Bengal vipers. All the land snakes will take water at times, to cross to different places which they know. The largest copracapella I ever killed was crossing a river at the time; its body was circularly folded upon the top of the water, with its head elevated about six inches: in this manner it was sailing to the opposite shore, when my boat passed within about twenty yards of it. As it happened, I was prepared for the rencounter, having a loaded gun

in my hand, with which I had been trying to kill or drive away some voracious kites that very much annoyed the cook. I fired at it, when it sprang some distance out of the water, and after writhing for a short time became quite motionless, and floated down the stream. This snake had a larger hood than any I ever saw.

CHAPTER VI.

"The grave Hindoo,
The gay Mussulman, and the sour Malay,
Of varying colour, garb, and countenance,
Mingle in common union: all in want,
Depending on each other, here supply
Their pressing need by intercourse; their creed,
Their names, all different, but their interest one.
Ere long their creed shall be the same, and all
Join in one brotherhood—dissevered now."

THE CONTRAST.

MUSSULMANS—THEIR MODE OF WORSHIP—MOULAH AND DISCIPLES—TWO MOGUL MERCHANTS—NATIVE SERVANTS—THEIR NUMBER—PETTY THEFTS—FAWNING MANNERS—BAREFACED LIES—ANECDOTES—WAITING AT THE GATES—CURIOUS PETITION—MODES OF BUILDING—ILLUSTRATIONS OF SCRIPTURE.

THE Mussulman part of the community is in much the same state of degrading superstition as the Hindoo, although not quite so much tyrannized over by the priests. The Moulahs, Imans, and Moonshees, do not meet with half the reverence, or reap any thing like the pecuniary revenues from the Mussulmans, that the Brahmins do from the Hindoos; neither are the Mussulmans so punctual in the observance of the rites and ceremonies

of their religion; yet the Moulahs themselves appear far more devout in their acts of worship than the Brahmins do. When publicly engaged in prayer, they certainly do present an appearance which assuredly would put to shame most of our congregations, could they behold them, as their attention seems entirely engaged in the exercise: kneeling before the shrine with closed eyes, their prayers are offered, with seeming fervour, in long succession, and often during the time of worship they prostrate themselves, beating the ground with their foreheads. I remember seeing a Moulah and three of his disciples thus engaged for about half an hour, at the time when a ship, built in Messrs. Vrignon's dock-yard, for Shaik Abdallah, a Mogul merchant, was about to be launched. The Moulah was a venerable old man, with a large flowing grey beard, and with his disciples was neatly clad in white robes. They were engaged by Shaik Abdallah to pray for the safety of the vessel, in her future cruises over the watery main. Soon as the first shore was knocked away they began to pray, and continued till the vessel was safe at anchor in the flowing stream. The Moulah certainly did seem to be entirely absorbed in the exercise; but the disciples, who exactly followed him in his prostrations and all outward ceremonies, could not refrain from stealing a glance at the busy scene around.

Though the Mussulmans have no caste in reality, yet their intercourse with Hindoos has led

them to imagine that they have one, and this is often productive of a great many disputes in families where they are servants. They are far more dissolute in their habits than the Hindoos, and will freely drink any spirituous liquors that come within their reach; and this is generally the case with high and low; whereas, although some of the low castes and Pariahs among the Hindoos may do this, yet no Hindoo of caste or rank, except the Tuntras, will touch a drop of ardent spirits or wine. I once met two rich Mussulman merchants at the house of a ship-builder; they came in just after dinner, and very readily took seats at the table. The gentleman of the house said, "I suppose it is of no use to offer you a glass of wine?"—"Oh, no! no! no!" they both replied: "the followers of the Prophet must drink no wine." Very soon after this, one of them went out of the room, when the ship-builder, who seemed perfectly well acquainted with the manœuvre, said to the other, "You had better taste the wine—come, help yourself." To my great surprise, the Mussulman took a tumbler, instead of a regular wine glass, and filling it to the brim, drank it off: the other soon returned, when his friend went out, and exactly the same scene occurred again—thus they could not accuse each other.

Every Mussulman is allowed by his religion to have four wives, and as many concubines as he pleases; but in consequence of the expenses attendant on polygamy, very few, except their rich

men, have more than one wife. Among persons of rank, a very rigid exclusion of their wives from all society and the public gaze, is enforced; whilst the lower orders live much in the same manner as our peasantry do here.

Most of the servants in Calcutta have wives and families, either in some of the suburbs or up the country, for whose support a portion of their monthly wages is generally very punctually remitted. I have often been surprised to learn, that some of my servants, receiving only five rupees each per month, have been enabled regularly to transmit three of these to their wives and families at home, and that even out of that sum, full one half has been laid by for future support. This will appear strange to European ears, when it is added, that out of the two rupees (worth about two shillings each) he had to provide food and clothing for himself—as no servants in India, except native Christian or Portuguese, will eat any thing that comes from their master's table, that is, openly, though, as future details will shew, they can do so privately.

Servants in India are a heavy burden on the mind, and a great tax on the purse. The high civil and military officers are obliged to support a number of attendants, who merely add to their splendour when in public, without being of the least use in the family: such are the chobdars, sotaburdars, and hurkarus. These men carry silver wands before the palanqueen, and bear letters or messages from

one person to another. In all families, hurkarus are employed; but these will do for dhurwans, or door-keepers, of a night: and the following are indispensably necessary to the establishment of a person of any pretension to gentility, viz. a khan-saman, or house-steward—abdar, or water-cooler—sherabdar, or wine-manager—six or eight khitmutgars, or waiters at table—sirdar-bearer, and eight others—two or three bobajees, or cooks—bheesties, or water-carriers—mhaters, or sweepers—out-of-door servants, grooms, &c. &c. &c., to a great number; custom and caste require persons in the middle rank of life in Bengal to keep a great many: and even a missionary, whose object it is to do with as few as possible, is under the necessity of paying a bobajee or cook, a bearer, khitmutghar, mhater, dhurwhan, syce, grasscut, dhobee, and dhurghee. The salary of these averages at about five rupees per month. Many of the higher ranks of society have as many as a hundred, or a hundred and twenty servants, employed in their houses and gardens, not one of whom can be pronounced superfluous.

Such a train of servants is a continual source of vexation. Those who have to do with the table will commit such petty thefts as to elude observation, but which, constantly repeated, amount to a heavy tax in the course of a year: for instance, I had a box of tea opened, from which I took two seers (four pounds) and sent it to a friend; in about two months I wanted some for use, and then

found that, instead of four seers (eight pounds) about one seer (or two pounds) only remained. Now this theft had not been committed at one time, nor at twenty times, but daily; a small pinch had been taken every time the khitmutghar had access to the godown, so that its decrease had been, as it were, imperceptible. Having suspicion that such petty thefts were constantly carried on, I one night stopped the Mussulman servants as they were going home, at the gate, and ordered them to pull off their cummerbunds, when my suspicions were fully realized; small quantities of salt, sugar, tea, spice, quills, and a dessert knife, were carefully concealed in their folds. It would have been vain to have discharged them, as new servants would not only be a trouble, until initiated to the manners and customs of the family, but would most certainly follow the same plan. I therefore endeavoured to make them ashamed, and threatened to stop the value of all articles missed, out of their joint wages; at the same time ordering the dhurwhan to search them whenever they left the premises. Although they profess not to drink spirituous liquors, yet I found I could never leave any spirits in their way, without the quantity being considerably lessened. A gentleman called in one day, who wished for some brandy and water: I sent the servant to the cellaret, to get the brandy, and when done with, to take it back: just after he had given me the keys and left the room, I heard a smash in the marble

hall, and going to inquire the cause, the same servant said he was carrying a glass of water for one of the young gentlemen, but another running against him, had knocked it out of his hand. I was turning on my heel to come away, when a strong spirituous perfume caused me to suspect the liquor spilled was brandy. One of the young gentlemen, at the same moment, putting his finger to it, and tasting it, exclaimed, "It is brandy, Sir, and not water." The man most positively asserted it was nothing but water. "For which of the young gentlemen were you bringing it?" said I.—"Oh! he had quite forgotten!" I then tasted it myself, and being thus convinced it was brandy, I called for a candle, and lighting a piece of paper, threw it down, when the blue flame spread itself over the whole surface of the liquid; upon seeing which he, with the greatest effrontery and apparent astonishment, lifting up his hands, exclaimed, "You sahibs can do wonderful things—even make water burn!" The fact was, he had filled a large tumbler with brandy, and availing himself of the long flowing sleeve which covered his hand, he had brought it through the room when he gave me the keys.

For a long time the silver spoons used to disappear very fast, although I thought I took every precaution to insure their safety. The khansammah used to count them every night, and lock them in a drawer, then give me the key, and come for it in the morning, to take them out. One night I had the curiosity, after he had left, to open the

drawer and count them myself, when I found that a tea and a dessert spoon were deficient, although he had made them to appear correct. I immediately sent a hurkarrah to overtake him, and tell him I had something to say to him before he went to the bazaar in the morning, and that he had better come now, as I might not see him on the morrow. Accordingly, in a few minutes he came, when, although his cummerbund was taken off, the spoons were not found; but an old bearer, a Hindoo, who bore no good-will to the khansammah, whispering said, " Examine his turban, sahib," which I did, and there the spoons were found.

The bearer I have just mentioned was the best servant I ever had, yet he was not to be implicitly confided in; many articles of clothing were constantly lost, and he knew nothing about them. One month, no less than six shirts, with several white jackets, had disappeared; but although he brought me clean clothes, and took charge of those which were put off, he could never account for the manner in which they were lost. At length I made a list of all my wearing apparel, and counting them before him, gave him the keys of the almirah, or wardrobe, and the entire charge of them, stipulating that he should make good all deficiencies; at the same time giving him half a rupee per month more wages, to enable him to meet any casualties that might happen, and the result was, that from that time I never lost any clothes.

The fawning, deceitful manners of the servants,

are calculated to lead Europeans to place the greatest confidence in them, until woeful experience testifies that not one word they say can be believed, or any reliance placed on a single promise they make. Lying is not considered a vice with them; but, on the contrary, the man who can dissimulate most successfully is most applauded; and the greatest lies, so far from being considered as worthy of censure, are extolled, as a means of attaining the object. Hence I have known natives practise a well organized system of deception for weeks, in order to attain a comparatively trivial object.

I remember one day going to the Botanical Gardens on horseback, and as the tide would serve to return, I preferred going back in a dinghey to riding my horse. I told the syce, therefore, to ride him home. This he positively refused to do, saying, he could never think of presuming to sit on the horse which carried the sahib whose salt he ate; it was an honour he could not think of taking: no, he would lead the horse. I certainly did not wish to press the honour upon him, so told him to take his time and lead the horse gently home. In a very short time, I left the gardens in a bauleah belonging to a gentleman at Howrah, and landing at a ghaut a short distance from home, was walking thither, when who should come galloping along the road but my syce, evidently under the influence of liquor. He passed without recognizing me, as it was just dusk. I

took no notice of the circumstance that night; but when I told him of it next day, he stoutly denied the fact, and it cost me a great deal of trouble to convince him that he had experienced the high honour of riding on sahib's horse. From this circumstance I gathered an illustration of Esther vi. 8, where Haman, thirsting for honour, among other petitions, says, "Let the horse that the king rideth upon be brought," &c. &c.

None of my servants, at first, would have any thing to do with bringing to table any kind of pig meat, saying that none but a mesaljie could handle the dishes or plates, &c. in which swine's flesh was placed. For some time I humoured them in this particular, and whenever bacon, ham, or a fat pig was brought to table, the mesaljie alone handed the dishes, plates, &c.; and even the bearers went so far as to say, they could not pull the punkah whilst swine's flesh was upon the table. A captain of one of the Honourable Company's chartered vessels dining with me one day, observed this, and told me that his servants for some time had acted upon the same principles; "but the case is quite different now," said he, "for last week I had a fine ham boiled, and, as usual, I was obliged to hire a man of low caste to wait at table. Having occasion to rise earlier the next morning than I generally do, when I came down I could not find a single servant; but hearing a hum of voices in the bottle khannah (pantry), I looked in, and there were all these very men,

who had refused to bring the ham to table, eating of it, with slices of bread and butter, pretty freely. Never did I witness greater consternation apparent in any countenances than in theirs, when they beheld me. 'O ho! gentlemen,' said I, 'you cannot any longer refuse to bring pig meat to table, I should think, can you? I see how the land lies, and I shall just ask a moonshee (Persian teacher) about it this morning.'—'Oh! sahib,' said they all, 'don't say a word about it, and we will do any thing you wish.'—'Very well,' said I, 'let me have no more bother about caste, and I shall hold my tongue; but the first time any demur is made, I will expose you all.' From that time," said he, "I have never heard a word about caste, and I dress pig meat almost every day."

Upon hearing this, it struck me that several of my hams had, after being dressed, disappeared very quickly—so that I determined to take particular notice of the next that was cooked; and in order to be certain whether the servants did partake of it or no, before it left the table I took measure of the joint, unperceived by them, and when the ham made its appearance on the breakfast table next morning, I applied the measure, and found a decrease of about three inches in the prime part. My suspicions being thus confirmed, I challenged them with it; but they were all indignant at the idea. However, finding that I was confidently assured of the truth of the charge, rather than be dismissed my service, which I

threatened to do, if they made any demur about bringing pig meat to the table, they agreed to do it, provided all were obliged to share the disgrace. That same day a kind friend sent me a very fine fat pig: it was dressed, and the whole host of servants putting their hands to the dish, brought it in. From that time my troubles on the score of caste ceased; but not so on the score of thefts. Three silver spoons being missed, suspicion fell on a Mussulman lad; and the theft being brought home to him, I sent him to the Thanna, thinking it proper no longer to pass these things over, as my forbearance only served to increase the evil. After he had been confined about a month, as I was going out one morning, his father and mother clamorously assailed me with demands for money, saying I had sent their boy to gaol, from whose wages they had received one rupee eight annas per month, therefore as an act of justice I ought to allow them that sum for the time he had already been incarcerated, and in the same ratio for the time he might yet be in prison. It was in vain that I spoke to them of the moral turpitude of their son's conduct; the only crime they considered he had been guilty of was, that he did not escape detection. In this manner they assailed me whenever I went out, waiting constantly at the gates. At length, finding I would not comply with their wishes, the old man offered to supply his son's place until his return from prison, and seemed greatly astonished when I told

him I could not think of receiving the boy into my service again. The old lady then became very abusive and insulting in her language, and I could hear her vociferations for a long time, as they passed up the village homewards.

The practice which prevails of waiting at the gate till the owner of the house comes out, forcibly reminded me of Prov. viii. 34. "*Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors;*" and of Luke xvi. 20. "*And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores.*" Sometimes, as I came out at the gates, written petitions would be thrust into my palanqueen; and at other times, suppliants would make the most abject prostrations, in order to gain the fulfilment of their wishes. Many of these petitions prayed for my interest to be exerted for procuring situations for the applicants; others for admission of the petitioners, or their relatives, into the school, in which the native youth were instructed in the English language; and many for pecuniary relief. Some of them were written in the Bengalee, others in the Persian language, but most of them in English, and these were the most curious documents I ever read. Being written by sircars, (for a trifling gratuity,) they abounded with high-flown metaphors or compliments, extracted from the Complete English Letter Writer, (a book much in vogue with the natives,) and, generally speaking, the whole matter was extracted

from the dictionary without the writer understanding the meaning of any of the words he penned. Take the following as a specimen. The original is now by me, it came from a young man who wished to be admitted into the English school.

"*To the King's most excellent Majesty.*

"Messieurs Statham, Esq.

"May it please your reverendship. The humble petition of Rham Hhurry Dhoss sheweth that your petitioner is amazingly idle, and desirous of a commoner in your university; and he will take your most noble grace's name, and for ever and ever pray.

"Rham Hhurry Dhoss."

The term idle was taken for unemployed; but I certainly had no reason to apply it to Rham Hhurry Dhoss, when received as a pupil, for he became one of the most industrious lads in the school; so great was his assiduity, that in a few months he could read and parse English tolerably well.

In speaking of coming out of the gates, it is perhaps necessary to state, that each house is built in a compound, or yard, or garden, surrounded by a wall, with a large pair of gates as an entrance, by the side of which is a small house or lodge for the porter or dhurwhan. This man refuses ingress to strangers, beggars, &c., unless they give some plausible reason for wishing to enter. I have often smiled to see the vast pillars and massive gates which guard the entrance to some of the meanest and most insignificant buildings—many of them totally unsupported by walls or palings; but merely

flanked by a straggling hedge. In some of the more ancient buildings the gateways exhibit specimens of beautiful work in plaister and stucco.

There are two methods of building with bricks, one is called puckah, the other cutcha work. The former is much the same as is used in England; only the mortar is composed of whiter lime or chunam, made by burning shells. The latter is effected by using mud or clay instead of mortar, and stands for a length of time, when coated over with rough cast in which lime has been used. The puckah buildings are also plastered over, or the violent rains would soon wash out the mortar from between the bricks and destroy the building. The European houses in Calcutta are all cased in this manner, and appear at a distance as if built with free stone. Many of the natives, with characteristic cupidity, suffer their houses, some of them large, costly, buildings, rapidly to fall into decay and ruin, rather than be at the expence of a coat of plaster; thus saving about one-fiftieth of what, in a short time afterwards, they unavoidably must lose.

The houses of the poorer natives are miserable looking huts; those in the cities being built of cane mats, and those in the country of mud, both being thatched.

Nothing can present a greater contrast than Chowringhee, where the higher order of Europeans live, and the native streets close behind. One personifies splendour, the other misery and wretchedness.

I would here mention a circumstance as illustrative of 1 Kings xviii. 46. "And the hand of the Lord was on Elijah: and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

It is a well known fact, that, if the natives of India have any object of gain in view, they will spare no mark of respect towards the person by whose instrumentality they hope to obtain it.

Thus, on the dismissal from office of the Jemadar of a Thannah (gaol), in a village a few miles distant from the place where I resided, a very respectable native waited upon me and solicited my recommendation to the magistrate of the district, as a fit person to fill the vacant situation. Knowing him to be greatly superior in many respects to the generality of the natives, I promised that, when I had an interview with the magistrate, which would be in few days, I would speak a word in his behalf. In the mean while, having occasion to pass through the village, I was much surprised at beholding him, the moment he recognised me, tighten his cummerbund (or gird up his loins) and proceed to run before my palanqueen. I said nothing until we had cleared the village, thinking that he would then return; but as he still continued to run before me, I called to the bearers to stop the palanqueen, and entreated him to go back. This he positively refused to do, saying, nothing should prevent his paying this mark of respect, at the same time overwhelming me with the most

extravagant compliments; and in this manner he preceded me the whole distance, about four miles, until we arrived at the gates of my compound, when, with a profound salam, he took leave and returned.

In this manner I consider that Elijah, although he detested the crimes of Ahab, was desirous of paying him all that respect which his exalted station as king of Israel demanded—thus affording a practical comment on the apostolic precept, "Honour the king." By this means the prophet showed his deep humility in not assuming to himself any glory because of the mighty works which God had performed by him; and at the same time evinced his entire dependence on the protecting hand of God, by thus accompanying the king to the very place where his greatest enemies, Jezebel and her prophets, dwelt.

The same man afforded me an illustration of Genesis xxiv. 9. "And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter."

On having communicated to him at a subsequent period his appointment to the situation, and exhorted him to fill it with fidelity, so that I might not be blamed for having recommended him, he dropped on one knee, and laying hold of my knee with one hand and placing the other at the back of the thigh, he solemnly vowed to be faithful in the discharge of his duties, and professed entire submission to myself.

CHAPTER VII.

"Prostration in the very dust
The pupil too must yield, and bless the feet
Of him who saves the soul, and lend his head
A footstool meet for holy guest. If aught
Of injury happen to the man rever'd
From his ungracious learner, he will pay
For such temerity in other births,
Crawling to life a base abhorred worm,
Fattening upon the dunghill."

THE CHURRUCK POOJAH—DEATH OF A DEVOTEE—PROCESSIONS—POLICE MAGISTRATE—ANECDOTE OF A SYCE—ORIGIN OF THE FESTIVAL—ANECDOTE OF A BRAHMIN—GREAT SUPERSTITION—SUTTEES.

AMONGST all the annual festivals of the Hindoos the Churruck Poojah and Dhoorga Poojah are the most famous. The latter has not been established many years in the magnificent style in which it is now celebrated; and I consider this is, in a great measure, owing to the presence of Europeans, who accept invitations from the rich Baboos, and thus give an eclat to the proceedings which causes a vast deal of money to be expended on them annually. I knew one Baboo, who lavished half a lac of rupees away at every Dhoorga Poojah, whilst I was in India. This sum, equal to

ten thousand pounds, is annually given by one individual to support a false system of religion, and surely ought to convey reproof to those, who, enjoying all the privileges of the blessed Gospel, in which life and immortality are brought to light, still refuse to devote a small pittance annually towards the dissemination of those truths, that alone are capable of dispelling the clouds of ignorance and superstition, which have so long hovered over and enveloped the Pagan nations of the earth.

The cruelties practised by devotees towards their own bodies should also teach us the value of that blessed book, in which a Saviour is revealed; who hath suffered for us the pains and penalties which our sins deserve.

To know the value of the Gospel we have only to view the rites of Heathenism and the state of Pagan society—this view will declare it.

The Churruck Poojah is a festival in honour of the sanguinary goddess Khali; this takes place at the end of the old and beginning of their new year. At this season the most painful acts of self torture are performed. These have been so often described, that it is needless for me to enter into a full detail. I thought when first I became an eye witness to them that some deception was practised, especially in the swinging, as the persons thus tortured seemed to bear the punishment, which the hooks must inflict, with the greatest self possession; however, on investigation, I found that all was real. I have seen some victims since

Christian religion. In several instances I have witnessed their arduous exertions to stem the torrent of cruelty which so freely flows at this festival, and often with great success. The cry formerly was, "it will not do to meddle with these matters, the Hindoos will revolt;" but, I believe, it is now pretty generally acknowledged that the government might, by one enactment, do away with them altogether. In the first place, their Shasters do not prescribe them, as fasting is all that they require; neither do they (as is generally supposed) consider these self-tortures in the light of an atonement for sin committed, although many have an idea that by submitting to them they insure a thousand years of happiness in future transmigrations. I am led to suppose, that most persons, who thus suffer, do it in consequence of vows made in trouble or affliction. About three days before the festival of the Churruck Poojah commenced, my syce came and solicited a fortnight's holiday; knowing that his family lived in a neighbouring village, I asked the reason why he wished for holidays? Had I not been aware of this contiguity I should have granted his request without observation, as it is the custom to allow all servants some weeks in the course of the year to visit their relatives. In answer to my inquiry, he said, that when his child was very ill, some months gone by, he had made a vow before the Brahmins, that if the boy lived he would swing at the Poojah, and it was for the purpose of fulfilling his vow (as the child had re-

covered), that he wished for the holidays. I told him, I certainly could not, for his own sake, grant his request; if he chose to be so foolish as to swing it would certainly cost him the loss of his place, as I never could tolerate such wanton cruelty. I then reasoned with him on the awful consequences of such superstitious practices, and directed his attention to the only means of obtaining the favour of God, or of making a propitiation for sin. The poor fellow left me much dejected, and went to inform the Brahmins of my refusal, on hearing of which they told him, that under the circumstances in which he was placed, the god would accept an offering in lieu of the performance of his vow; this was rated at five rupees, exactly the amount of one month's wages. He had just before received his pay and disposed of it; so he came to me again, and besought me to give him five rupees in advance, that he might carry them to the Brahmins, who were waiting at the gate, not doubting but I should cheerfully comply with his wishes. His disappointment was apparently very great, when I told him, "I certainly would not advance the money for any such purpose." After a long parley, finding I was inexorable, he went to the Brahmins, and by my advice told them, that he could not get the money then, neither should he ever be able to spare it for such use. Their anathemas were many and loud. Amongst other curses, they declared that the child should die in a week, and the syce, as well as myself, in a few days after-

wards. The poor fellow appeared very much alarmed during the whole of the next week, fearing the Brahminical curse would be verified. He was silent, dejected, and hardly able to perform his duties; I remonstrated with him, and pointed out the folly of believing what the rapacious Brahmins had said, seeing that God alone had the power of life and death, and told him that it was very likely that the Almighty would have taken away his child had he given the glory of its recovery to these avaricious men, who had no more power to restore to heath, or afflict with sickness, than he had. As the week passed away without any symptoms of sickness on the part of the child or himself, his vivacity returned; and about three weeks afterwards, when the servants received their wages, I observed him waiting at the door of my study, which opened upon a grass plot before the house; soon as he caught my eye he came in, and salaaming, said, "Sahib, I am much delighted that you prevented me from swinging, for now my back is not sore, my child is living and well, and what is best (at the same time chinking the money just received) the Brahmins have not eaten my rupees. Many salaams to you, Sahib, and, for the future, I shall never wish to swing." A long conversation ensued, which, I hope, was attended with good effect.

The tradition respecting the origin of the Churruck Poojah is this:—"Rajah Bhan, a terrific giant with a thousand hands, and of most hideous form,

lived in a sumptuous palace on the banks of the Purnabobbhee river (the ruins of which are still pointed out), at the close of the Dwaper Jogue, (third age of the world). This monster had a beautiful daughter, who was married to Khrishnoo's son, to whom Bhan exercised the greatest cruelty and tyranny. In consequence of which Khrisnoo made war upon him. After a long and dubious contest Bhan was overpowered by the god, and all his hands were cut off by the conqueror; besides, which, the various penances, which all the devotees undergo at this festival, were imposed upon him, and have been adopted by those, who, in succeeding years, have vowed to inflict self-torture."

Although, as I before stated, the sufferings of those who practise the cruel rites of the Churruck Poojah are not intended as an atonement for sin, yet many of their self-inflicted tortures are; and the doctrine of transmigration is entirely founded on the idea of expiating former guilt, by enduring pains in successive bodies. The institutes of Menu declare, "that penance must be done universally to expiate guilt, as they who do not thus gain absolution for their sins, will, in the next and every succeeding birth, bear marks of disgrace." Besides the punishment to be endured by metempsychosis, the Shasters describe many places of torment, or hells of different degrees. Those who do not expiate their guilt "shall endure agony in Tamisra, or utter darkness; and in many regions of

horror numerous tortures await them, they shall be mangled by ravens and owls, and swallow cakes boiling hot, they shall walk barefoot upon red hot sand, and endure excruciating pains through being baked as the vessels of a potter."—(Menu, chap. xii. v. 74.)

Of all crimes, killing a Brahmin is the greatest, and to hurt a Brahmin is a greater sin than to slay a hundred Soodras; and so terrible are the denunciations against those who, in the least manner, cause a Brahmin to suffer, that I have known instances of Banyans giving large sums, when demanded by these rapacious beings, rather than subject themselves to the dreadful torments which they believe would fall to their lot, if the Brahmins drew blood by cutting their fingers, which they threatened to do, if the sum demanded was not given. I remember seeing a Brahmin perched upon the roof of a small shop in the Bazaar of a village several times when I passed; he sat quite mute, and rested his chin upon his knees in a most curious way. Seeing him there for so long a time, I asked what he was about, some of the bystanders said, he was going to starve himself to death there, because the man who lived in the house opposite refused to pay certain fees which he demanded; the next day when I passed the Brahmin was gone, and I heard that the shopkeeper had yielded to his exorbitant charges, rather than incur the fearful penalties attached to being accessory to the death of one of the Brahmin caste.

The superstition of the Hindoos is so great that they voluntarily undergo any penance their Gooroos may dictate, yet a mighty struggle often takes place between their piety and avarice; still the latter generally yields, and by this means the poor deluded beings strengthen the bands of the tyrannic fetters in which they are held. As the system of penance refers to sins of omission as well as commission, the priests continually reap a rich harvest of fines by way of compromise.

Since I left Bengal, the horrible practice of burning widows with the dead bodies of their husbands, called Suttee, has been abolished by an order of government; and I can truly say, no intelligence was ever more grateful to me than the news of so praiseworthy an act on the part of Lord William Bentinck, who has gained more laurels by this order, than any of his predecessors have done by splendid victories or advantageous political treaties. Never shall I forget the awful shrieks of expiring widows, which, in many instances, have met my ear. Sometimes I have beheld the poor aged matron, unable to ascend the pile, thrown upon it by the hard-hearted Brahmins, with as little remorse as they would have felt if they had been throwing up a log of wood, and with the same roughness too. Whilst, at other times, I have beheld the youthful victim of superstition and Brahminical cupidity eagerly and fearlessly ascend the funeral pile of her deceased husband and embrace the putrid remains, quietly submitting to be bound

with flax, and to have a load of dry wood placed over her, till at length the fatal torch being applied by the next of kin, the swiftly-spreading flames have dispelled her dreams of fancied bliss. The last Suttee I witnessed was attended with most distressing circumstances—the widow was young, and the mother of three children, two boys and a girl.

It was about seven o'clock in the morning of one of the hottest days of July, that I heard of the death of the man and of the determination of the widow to become a Suttee. I immediately went to the house, but was refused admittance. I returned home; but went again in a short time, and then found the body of the deceased husband brought to the Ghaut, just before the narrow gulley (or passage) that led to the dwelling-house, and the widow sitting by it. She had taken the cloth from her own shoulders and spread it over the face of her husband, so that she was naked from the waist upwards. In her hand she held the branch of a sacred tree, with which she brushed off the flies from the dead body beside her. I immediately reasoned with her on the sin and folly of her proposed self destruction; pointing out the awful nature of the crime of rushing uncalled for into the presence of the Great Creator, and in forsaking the duties incumbent on a mother; as well as the excruciating pains she must endure if she persevered in mounting the funeral pile. To all intreaties, to desist from her purpose, she constantly answered, "I am a Suttee, a holy woman."

When I asked her what she hoped to obtain by this act of self destruction, she said, "Two millions of years of happy lives (or transmigrations) for myself and husband too." This declaration was eagerly caught at by the host of Brahmins around, who, with clamorous tongues, assured her this would be the case, at the same time advising her to answer none of my questions. This advice for some time she strictly adhered to, and when I spoke to her, instead of answering, she would franticly shout, "Hurrubholl, Hurrubholl." However, after reasoning with the Brahmins, and patiently and perseveringly putting questions to her, she at length returned answers to them; and I found that her mind was most fully bent on undergoing the fiery ordeal. She was the most interesting native female, in appearance, that I ever saw; and evinced a courage all through the awful scene that I seldom remember to have seen equalled. In consequence of the judge humanely desiring to prevent her burning, the perwhanna, or order, was not signed for two days, during the whole of which time she was obliged to remain without food, except a few grains of dried rice, presented by the officiating Brahmin; neither could she leave the dead body of her husband, which, long before the ceremony of burning took place, was become so putrid, that the Brahmins, who delighted in the cruel work, were obliged to keep at a good distance from it; yet the poor woman sat close beside the corpse, fanning away the flies the

whole time, and now and then addressing some endearing words to it. A great deal of impatience was manifested on the second day by all parties, for the arrival of the perwhanna; and the brother of the deceased set out for Allipore, a distance of two coss, or four miles, to expedite the business. During the time he was gone, I made every effort in my power to save the poor infatuated creature from the painful and shocking death, to which she was so anxious to submit. Two European ladies, of great respectability, at my request, came down in their palanqueens in the middle of the day, (which was no small sacrifice to make) to join their intreaties with mine; but all in vain. They kindly offered to settle upon her for life an income equal to that which her deceased husband possessed; but this was rejected with indignant looks and words. The Brahmins encouraged her to persevere in her resolve, and called upon her, whenever she seemed at all affected by our remonstrances and intreaties, to cry, "Hurrubholl, Hurrubholl," when she would start upon her feet, and franticly repeat these words for some minutes, till quite exhausted she sank again beside the putrid remains of her late tyrant, for such I was informed he had been to her. Shouts at a distance announced the approach of the messenger with the order for burning, and soon the brother, with breathless speed, produced the fatal instrument which gave warrant for the burning; all was now bustle and activity, the police Daroga and his men surrounded

the group who were more intimately connected with the arrangement, and the perwhanna was handed to him as the authority for proceeding to immolate the living woman with her dead husband; when, to the utter consternation of all parties, the deed was pronounced to be invalid, in consequence of the signature of the judge being wanted; for it appeared that the brother was so impatient to behold the fulfilment of his wishes, that, no sooner was the document filled up by the Sircars of the judge's office, and put into his hands, that he might take it to the magistrate for signature, than supposing all was done, he started off on the full run, and though repeatedly called to by the Sircar, yet he neither looked behind nor slackened his pace; but came the four miles in little more than half an hour, so that when he arrived he was quite exhausted, and so confounded and perplexed at the mistake he had made, that he appeared as in a swoon for a length of time. It was afterwards ascertained, by his own confession, that he heard the calls made after him, but supposing that a fee might be demanded, he appeared not to hear; thus his cupidity met its own reward.

What was now to be done, puzzled them all. The relatives wished to burn the bodies; but this the Daroga forbad. It was too late now to wait on the judge that day, as the offices were closed. Some advised that the dead body should be burned, and the woman on the same spot the next day; but the relatives said, if the body was once

burnt, the woman's resolve might fail, so that it was determined to postpone the burning till the morrow, the brother-in-law engaging to be at the magistrate's office soon as open. The crowd then dispersed, and the poor woman was left to another night's watching over the now disfigured corpse, for by this time not a feature of the face was to be recognized, so terribly was it changed by the intense heat of the weather. A few grains of prepared rice were brought to her by the Brahmins, and a pitcher of water was set beside her, and she was also supplied with paun leaves by a female attendant. Thinking, under the distressing circumstances in which she was now placed, another effort might succeed, I called her two little boys, who were sitting at a distance, to me, and taking one in each hand, went up to her, saying, "Can you, then, thus leave your children without a protector, to the mercy of those whose interest it will be to injure them? Have you no maternal feelings left? Can you thus forsake the children to whom you have given birth? Remember how you have nursed and cherished them, and do not act so cruel, so unnatural a part towards them."

Leaping upon her feet, and lifting her hands to heaven, she exclaimed, "They are not my children—I am a Suttee—a holy woman. I have no children. Take them away—take them away." How forcibly did the words of the inspired writer strike my mind: "Can a woman forget her sucking child? Yes, she may, but I will never forsake thee."

The little boys, evidently in great distress of mind, fell at my feet, and embracing my knees, exclaimed, " Sahib, our father is dead, and if mother dies, what will become of us? Don't let her burn—don't let her burn, sahib." Whilst thus supplicating, an old man, who I afterwards learned was their father's uncle, rushing forward, caught hold of each by the hair of the head, and dragging them from me, constrained them to shout, hurrubholl. It was a lamentable sight to behold them, with tears rolling down their cheeks, thus employed; but, as the Psalmist exclaims, " their dwellings are the habitations of cruelty."

Early the next morning, I approached the fatal spot again. All nature seemed hushed in silence; a refreshing dew had invigorated the herbs and trees, and a gentle breeze played on the surface of the river. Several large vultures were perched on the summit of the tree, beneath which the devoted victim sat, whilst several large Pariah dogs were prowling around—all attracted by the noisome effluvia issuing from the putrid corpse. The appearance of the woman was greatly altered for the worse. She seemed to be quite intoxicated: her eyes rolled, and her manner altogether was quite different from what it was on the preceding day. Her long dishevelled hair floated in the breeze, and she reminded me of the fabled Hecate. In the course of the night she had been allowed some bhang, which produces the same effect as opium, and is very much liked by the natives generally.

To reason with her in this state was impossible, and being surrounded by Brahmins, who had great fears lest an ancient custom should be infringed by my interference, I had no opportunity of doing it, even if she had been in a fit state to converse, as their clamorous shouts totally prevented what I said from being heard, and the corpse was become so extremely offensive that I could not approach close to her.

About eleven o'clock the brother returned with the perwhanna, duly signed by the magistrate, which having been shewn to the Daroga, he gave orders to his men to attend and prevent any violence being offered to the woman, and very respectfully offered to do any thing I wished, as far as his orders would permit him to go.

The pile was soon in readiness: it was about seven feet long and five feet broad, and raised about five feet from the ground, composed of dry billets laid across each other, and kept in place by strong stakes driven into the ground; the interstices were filled with flax and shavings dipped in oil, and two large bands of flax were laid across the pile. Whilst this work was going forward, the woman was led to the river side, and went through the required ablutions, and then approached the fatal pile. As she walked boldly towards it, I attempted to gain her attention once more, but the Brahmins now became very insulting and violent: appealing to the multitude around, they besought them not to suffer a bhelattee padree to

interfere with their holy ceremonies. However, I called to the jemmadar of the Thanna, and he soon, by actively employing a large cane, cleared a way for me to the pile, which the woman had now reached, and insisted upon my being allowed to speak to the Suttee; but all was in vain—burn she would, and added, "I have burnt several times before!" so infatuated and deluded was her mind.

Having proceeded seven times round the pile, during which time she had given parched rice and several little ornaments to her surrounding relatives and friends, she boldly clambered up, and franticly cast herself upon the putrid corpse already deposited there. The two bands of flax were immediately drawn tightly round both the bodies, and tied fast together; many large dry billets were then piled upon them to a great height, and flax was cast in between every layer, then over the whole, ghee (a kind of liquid butter) was poured in abundance: and lest the poor victim should, on feeling the fire, make her escape, two large green bamboos were fixed in the ground, on one side of the pile, and being bent over, were held down tightly by men on the other side, so that the escape of the woman was rendered impossible. Soon as this was completed, which was done in a very short time, a light was placed in the hand of the eldest child, and this poor suppliant for his mother's life was constrained to walk round the pile seven times, and then to set light to some flax

beneath the heads of his dead father and living mother. The pile was instantly in a blaze, and the noise of the tomtoms and screams of the multitude quite drowned the cries of the poor widow, except to those who were close to the pile; but I heard a scream from that fire, which I shall never forget! It was a cry of horrible anguish and entreaty for liberation! But in a few minutes the cry ceased, and shortly after nothing but a heap of burning coals was seen on the spot.

But, blessed be God, these appalling sights are no more witnessed; and I do hope that the time is not far distant, when all kindred scenes will vanish too.

CHAPTER VIII.

" Hinnom! thou slaughter valley, here behold
Thy counterpart. Not Moloch's self e'er saw
Such carousal of death: drunk with the wine
Of overflowing vintage, lo! he riots
All wantonly. To mortal view it seems
He throws in random rage the fatal dart
That needs must hit. Here rolls the hated car,
Grinding the crashing bones, and hearts, and brains,
Of men and women. Down they fling themselves
In the deep gash, and wait the heavy wheel,
Slow rolling on its thunder-bellowing axle,
Sunk in the wounded earth." JUGGANATHA.

RUTH JATRA—CAR DRAWN—MR. STIRLING AND DR. BUCHANAN—JUGGERNATH'S ESTABLISHMENT—IRONICAL POEM—TRADITION OF THE IDOL—AFFECTING NARRATIVE.

WHILST the mind is most painfully affected by the cruel rites practised at the Churruck Poojah, a still greater cause of grief is found in the licentious and degrading scenes witnessed at other Poojahs. The Ruth Jatra, for instance, unites both in its festival. The orgies of Bacchus or Venus were pure, when compared with this and other religious ceremonies of the Hindoos. Their temples teem with horrible representations of the various attri-

butes of Brumhu, in illustration of his creative power and fecundity, and their holy places (as they call them) are the very thrones of the principalities of wickedness. Many of the temples of Juggernath, especially the one in Orissa, are richly endowed, and maintain a large concourse of Brahmins and prostitutes, who spend their lives in voluptuous indolence, the latter accompanying the former in the various forms and ceremonies of their idol worship, with the most indecent and disgusting words and gestures.

At the car festival, when Juggernath, his brother and sister, are brought from their thrones, and placed on cars, to be drawn to another temple at some distance, to pay a visit to other gods, vast numbers of pilgrims from all parts of India are present. Mr. Peggs has so ably described the miserable state of these pilgrims, and has so fully exposed the system of the pilgrim tax, that I refer my readers to his interesting work on the subject, and shall content myself with a brief delineation of the car festival, which I witnessed on a large plain near Serampore, and an extract from the work before mentioned.

The multitudes assembled far exceeded my expectation, though I had anticipated seeing a vast number. It was with difficulty that two of us could force a passage through the dense mass spread upon the plain, nearly a mile from the Rhat: however, by much perseverance, aided by a native police daroga, we did make our way to the car; when, ascending a small mound of earth

close by the ponderous carriage, we had a full view of the assembly on the plain. It appeared as if the earth was paved with heads, as far as the eye could reach; so thickly were they studded that no other parts of the human frame were visible. The car itself was not so splendid as I expected to find it, being far inferior in its decorations to many that I had before seen; and what pleased me more was, it had not those gross representations affixed to it, which I had been disgusted in seeing upon others. I have no doubt this was in a great measure (although indirectly) the result of the missionary establishment at Serampore, as I found that in Sulkea these abominations were considerably lessened when I had been there a few years. So true is it, that the Brahmins themselves are ashamed of their gross indelicacy.

The gods and goddess were in the car, having been brought out from the temple the day before, and a red curtain shielded them from the public gaze. After waiting about an hour, the presiding Brahmins mounted the various galleries of the car, and younger Brahmins bestrode the large wooden horses placed in front. All was now bustle and agitation in the crowd, and when the officiating priests furled the red curtain and exposed the hideous block Juggernaut to view, the very air was rent with cries of "Jye Juggernaut! Victory to Juggernaut!" and all salaamed towards him. At this moment the vast plain appeared as the agitated ocean, and the simultaneous bowing of

the many thousand spectators caused an appearance similar to that of the flowing tide rolling upon the beach. The ropes, or large hawsers, were now affixed, and happy was the man who could get hold of one of them. At length, at a given signal, the car began to move, its ponderous wheels creaking as they went, and redoubled shouts announced the tidings for miles around. I did not follow the car, to behold the victims plunge themselves beneath the wheels, as I had witnessed this distressing scene in another place, and did not wish again to experience the anguish of mind I then felt. The following quotations, from various testimonies collected by Mr. Peggs, will supply my lack of description.

"Mr. Sterling, in his 'Account of Orissa,' describes the great car festivals of Juggernaut, and adverts to the misery of the pilgrims. 'On the appointed day, after various prayers and ceremonies are gone through within the temple, the images are brought from their throne to the outside of the Lion-gate, not with decency and reverence, seated on a litter or vehicle adapted to such an occasion, but, a common cord being fastened round their necks, certain priests, to whom the duty appertains, drag them down the steps, and through the mud, while others keep their figures erect, and help their movements, by shoving them from behind, in the most indifferent and unceremonious manner, as if they thought the whole business a good joke. In this way the

monstrous idols go rocking and pitching along through the crowd, until they reach the cars, which they are made to ascend by a similar process up an inclined platform, reaching from the stage of the machine to the ground. On the other hand, a powerful sentiment of religious enthusiasm pervades the admiring multitude of pilgrims assembled without; when the images first make their appearance through the gate, they welcome them with shouts and cries of 'Jye Juggernaut! victory to Juggernaut!' and when the monster Juggernaut, the most hideous of all the figures, is dragged forth the last in order, the air is rent with acclamations. The celebrated idols are nothing more than wooden busts, about six feet in height, fashioned into a rude resemblance of the human head, resting on a sort of pedestal. They are painted white, yellow, and black, respectively, with frightfully grim and distorted countenances, and are decorated with a head-dress of different coloured cloths, shaped something like a helmet. The two brothers have arms projecting horizontally forward from the ears. The sister is entirely devoid of even that approximation to the human form. The ruths or cars have an imposing air, from their size and loftiness; but every part of the ornament is of the most mean and paltry description, save only the covering of striped and spangled broad cloth, furnished from the export warehouse of the British Government, the splendour of which compensates, in a great measure, for other deficiencies of deco-

ration. After the images have been safely lodged in their vehicles, a box is brought forth, containing the golden or gilded feet, hands and ears, of the great idol, which are fixed on the proper parts with due ceremony, and a scarlet scarf is carefully arranged round the lower part of the body, or pedestal. The joy and shouts of the crowd on the first movement of the cars, the creaking sound of the wheels, as these ponderous machines roll along, the clatter of hundreds of harsh sounding instruments, and the general appearance of so immense a moving mass of human beings, produce, it must be acknowledged, an impressive, astounding, and somewhat picturesque effect, while the novelty of the scene lasts; though the contemplation cannot fail of exciting the strongest sensations of pain and disgust in the mind of every Christian spectator. In an unfavourable season, or when the festival occurs late, the proportion of death occasioned by exposure is very melancholy.' —P. 321—325.

"Dr. Buchanan's visit to Juggernaut's temple, in 1806, is well known; a short extract or two from his 'Christian Researches' may suffice.—'Numbers of pilgrims die on the road, and their bodies generally remain unburied. On a plain by the river near the pilgrims' caravansera, at this place, Budruck, one hundred miles from Juggernaut, there are more than one hundred skulls; the dogs, jackals, and vultures, seem to live here on human prey. Wherever I turn my eyes, I meet

death in some shape or other. From the place where I now stand, I have a view of a host of people, like an army encamped, at the outer gate of the town of Juggernaut, where a guard of soldiers is posted to prevent their entering the town until they have paid the tax. I beheld a distressing scene this morning, at the place of skulls; a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them, where was their home? they said they had no home, but where their mother was. O, there is no pity at Juggernaut! Those who support his kingdom err, I trust, from ignorance. They know not what they do.'

"Colonel Phipps, who witnessed the car festival at Pooree, in 1822, thus describes the miseries occasioned by it:—'The loss of life occasioned by this deplorable superstition, probably exceeds that of any other. The aged, the weak, the sick, are persuaded to attempt this pilgrimage, as a remedy for all evils. The number of women and children, also, is very great. The pilgrims leave their families, and all other occupations, to travel an immense distance, with the delusive hope of obtaining eternal bliss. Their means of subsistence on the road are scanty; and their light clothing and little bodily strength are ill calculated to encounter the inclemency of the weather. When they reach the district of Cuttack, they cease to experience that hospitality shown elsewhere to pilgrims;

it is a burden which the inhabitants could not sustain: and they prefer availing themselves of the increased demand for provisions, to augment the price. This difficulty is more severely felt as they approach the temple, till they find scarcely enough left to pay the tax to government, and to satisfy the rapacious brahmun.

"The pilgrim, on leaving Juggernaut, has still a long journey before him; and his means of support are often almost, if not quite exhausted. The work of death then becomes rapid; and the route of the pilgrims may be traced, by the bones left by jackals and vultures. The country near the temple, seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Pariah dogs, jackals, and vultures, are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate.

"There is no doubt that this deadly superstition is a curse to the country, and tends much to its impoverishment. The enormous loss of human life, and the evils felt by numerous families from a long cessation of useful labour, cannot but prove a great calamity.' *Missionary Register*, 1822, p. 578.

"The late Rev. W. Ward, of Serampore, in his 'View of the History, Literature, and Religion of the Hindoos,' vol. iii. p. 126—128, has made a calculation of the number who are supposed to perish annually, the victims of superstition. He estimates that 4,000 pilgrims perish every year, on the roads to and at holy places; and a gentleman, whose

opinion is of great weight, says, 'I believe this estimate is far below the truth. By fevers, by the dysentery, and other diseases, arising from exposure to the night air and the privations of a long journey, crowds are carried off in a few days. Five or six hundred persons, principally women, I am informed, were crushed to death before the temple of Juggernaut, in the year 1810, by the mere pressure of the crowd. Sacred places, the resort of pilgrims, are spread all over Hindostan, and pilgrims travel to them from distances requiring journeys of three, four, and five months.' An officer writing to his friend about the pilgrims at the gate of Pooree, detained for a time to make them pay the tax, says, 'I let above 100 out of limbo at Juggernaut: there were 1,000 dead and dying:—all in limbo, starving, to extort money from them.' *Ward's View*, vol. ii. p. 318.

"The Rev. W. Bampton, who has resided at Pooree since Sept. 1823, in an account of the car festival of that year, writes:—'July 11th. In front of one of the cars lay the mangled body of a dead man, one arm and one leg were eaten, and two dogs were then eating him: many people were near, both moving and stationary, but they did not seem to take any notice of the circumstance. I then went to see the state of the pilgrims, who, either because they could not or would not pay the tax, were kept without one of the gates. In the course of the morning I saw, within a mile of the gate, about six more dead; the dogs and birds

were eating three of them. Five or six lay dead within a mile of the gate; and it is generally admitted that there was not a tenth, perhaps scarcely a twentieth, of the pilgrims this year who attend sometimes; and if there be the same proportion of dead and sick at all times, fifty or sixty dead might some years be seen, within a mile of this gate, and eighty or a hundred sick. A specimen of what is sometimes seen was given me by a military officer, who pointed out a piece of ground, perhaps scarcely an acre, on which he counted last year twenty-five dead bodies.' Mr. Lacey adds: 'The poor pilgrims are seen in every direction, in the agonies of death, the living using the dead bodies for pillows.'"

One temple in the Deccan formerly maintained forty thousand priests, more than double the number of clergymen in the whole of Great Britain; and the number attendant on the pagodas at Pooree is immense, besides the household establishment of Juggernaut, of which the following particular account was obtained with great trouble by Mr. Peggs, from a resident of Pooree. It is a very curious document, when it is remembered that all the parties receive large salaries to wait upon an ugly block of wood.

JUGGERNAUT'S ESTABLISHMENT.

1. "The *Mooderut*, as the Raja of Koorda's representative with Juggernaut, at all the festivals

moves about the light, performs the daily service before him, and makes the offering of food.

2. "There are three head *Pundas*, who having poured clarified butter on the sacred fire, and worshipped the sun and the divine regents of the gates, present the sacrificial articles from the kitchen, to the three gods at three of the daily offices, until the period of Juggernaut's retiring to rest.

3. "There are three *Pushoo-palas*, who perform worship between the periods of the regular service; and ascending the throne of Juggernaut, clothe him in the three different dresses appropriated to the three services.

4. "The *Bheet-baboo* guards the sacrificial food before it has been offered, prevents the crowd pressing on it, and should the smallest blemish be found in it, (such as a hair or an ant,) he seizes and punishes the Pundas.

5. "The *Tulubu Purehchas* guard Juggernaut when he retires to rest. In their absence the *Pushoo-palas* (mentioned in No. 3) act in their stead.

6. "The *Potee-muhapatra*, at the twelve periodical festivals, makes the proper offerings, and moves about the image of Soodha-buden; and at the great bathing festival, when Juggernaut moves out to the Neeladree beej, worship him during his progress, and during the fifteen succeeding days when he is supposed to be ill, not having recovered from the effects of his bath.

7. "The *Patree-buroo* arranges the sacrificial articles, and calls the Pundas to worship.

8. "The *Gora-buroo*, at the time of worship, places the water pot and presents the water to the officiating priest.

9. "The *Khootiya* calls the *Pashoo-paluks* who are appointed to wake Juggernaut, and bring forward the vestments and necklaces with which he is to be invested.

10. "The *Paneeya-mekab* presents the ornaments of Juggernaut to the *Pushoo-paluk*, and counts them as they come from Juggernaut's body; and likewise counts out to the *Pureechas* any new ornaments offered by pilgrims.

11. "The *Changra-mekab* carries the vestments of Juggernaut, and counts them out; and when new vestments are offered by the pilgrims, he counts them out and puts them away.

12. "The *Bhandar-mekab* counts out the ornaments when taken off from Juggernaut by the *Paneeya-mekab*. The vestments, presented by pilgrims, pass into his custody after they have been worn.

13. "The *Suwar-buroo* sweeps the place, and places the sacrificial dishes before Juggernaut, presents odours to those who wake him, and distributes the sacrificial flowers among the servants and worshippers.

14. "The *Pureeksha-buroo* holds up a looking glass to Juggernaut during worship.

15. " The *Ukhundu-mekab*, or lamp-lighter, places lights and removes the lamps.

16. " The *Pureeyarees* watch at the gates and doors.

17. " The *Dab-khat* brings out Juggernaut's bed.

18. " The *Pureeyaree* of the southern gate cries out, ' the sacrificial food is coming.'

19. " The *Pureeyarees* of the gate watch the food; and when Juggernaut moves out, carry with him the sweet-smelling wood.

20. " The *Juya* and *Vijuya-pureeyarees* allow no one to enter while Juggernaut is at his meals: and there are two watchmen at the door of the inner room, where Juggernaut partakes of his food.

21. " The *Khurgu-nayuk*, at the close of the daily offices, presents the pan to the officiating priests, to be given to Juggernaut; and on the occasion of the last daily office, offers it himself.

22. " The *Khatsuya-mekab*, carries Juggernaut's bed to him at night, for him to sleep on; and carries it back to its place in the morning.

23. " The *Mookh-pakhul pureeyaree* presents the water and the tooth-pick to Juggernaut, and inspects into every thing respecting the temple.

24. " The *Suwar-kota* prepares the cakes, and delivers them to the *Muha-suwar*.

25. " The *Muha-suwar* brings the first service of cakes.

26. " The *Gopal-bullubha* distributes it.

27. " The *Bhatee-buroo* places food of a particular description before the idol.

28. "The *Rosh-payeed* lights the lamp in the kitchen, and expels the *suwars* (No. 25) when they become unclean: he accompanies the royal offering of food as far as the Juya and Vijuya gate.

29. "The *Beeree-buha-suwar* takes the articles of pan from the *Sumurthas*, and delivers them to the *Suwars*.

30. "The *Dhoa-pakhaliya* brahmun washes and cleanses the kitchen.

31. "The *Unga-buha* brahmun removes the ashes from the cook-room, and throws them away.

32. "The *Dita-sawaree* carries the image of Juggernaut, when necessary, and prepares the image.

33. "The *Datya* paints the image, and fastens the flag on his carriage.

34. "The *Dwar-nayuk* is employed in opening and shutting the door.

35. "The *Muhajhun* carries the image of Juya and Vijuya, the two heavenly porters.

36. "The *Beeman-buroo* carries the image of Juggernaut, and fixes it in its place.

37. "The *Moodolee-bhandur* guards the door, puts the chamura into the hands of distinguished pilgrims, who desire to fan Juggernaut; and locking, guards the door of Juya and Vijuya, the two heavenly porters.

38. "The *Chootar* holds the umbrella over the great god when he proceeds on a journey.

39. "The *Turasee* holds before him the *turas* (a large fan) when he goes on a journey.

40. "The *Meg-dumboora* precedes with the *dumboora* when he proceeds on a journey.

41. "The *Moodra* holds the lamp when an offering of flowers is made to Juggernaut.

42. "The *Paneeya-put* delivers the water pots to the *Buroo*, and washes them.

43. "The *Keehuleea*, at all the stated festivals, during the service and during the offering of flowers, performs worship, and plays the *Kahulee*.

44. "The *Ghuntooa* rings the bell during Juggernaut's meals, and when he goes on journeys.

45. "The *Chumputee-tumukreeya*, at the time of *pusoowa* and during journeys, plays the tumuk.

46. "The head *Punda* calls all the servitors to their duty, gives the golden sceptre to the *Poreecha*, and gives food to the brahmuns of the *Mookteemundupu*.

47. "The *Ghutuwaree* prepares the sandal wood and gives it to the *mekaps;* and at one of the festivals, goes before the image with the incense.

48. "The *Buree Deega* supplies the water for cooking, and removes the remains of food.

49. "The *Sumundha* pounds peas of one kind, and grinds peas of another kind.

50. "The *Gruhu-mekap* cleans the dishes after the principal meal.

51. "The *Yogukuma* brings forward the articles of the principal meal.

52. "The *Tomobutee* accompanies the principal evening meal with a lamp, and brings the pots and cooking utensils.

53. "The *Chaulbacha* cleanses the rice and the peas.

54. "The *Elek* carries the Chukru or discus of Vishnoo before the idol when he moves out, and is a general superintendent.

55. "The *Patrok*, having dismissed the attendants, cleans up the temples, and there retires to rest.

56. "The *Choonara* serves the image of Guroora, and has charge of the great standard of the temple, and lifts the great lamp.

57. "The *Khurga-dhoaneeya* cleanses the space between the western part of the temple and the place called Jugunmohun.

58. "The *Nagadhya* washes Juggernaut's linen, and hangs it up to dry.

59. "The *Daree-ganee* sings the songs which precede the anointing of Juggernaut with sandal wood.

60. "The *Pooran-punda* reads the Pooranos in the gate of Juggernaut.

61. "The *Beenkar* plays the *beena*, a musical instrument.

62. "The *Tunubobuk* dances in the spot called Jugunmohun.

63. "The *Sunkhooa* sounds the shell during the offices of worship.

64. "The *Madolee* plays on the *madol*, a musical instrument, during worship.

65. "The *Tooree-nayuk* plays on the *tooree*, or trumpet.

66. "The *Muhasetee* washes the linen of Juggernaut.

67. "The *Paneepaee-mahar* removes all filth from within the inclosure.

68. "The *Hakeemeeshristar-buru-pureecha* is the great judge of all questions; he holds the golden cane."

I cannot refrain from giving the following ironical address to Juggernath from the pen of Lawson. It is piquant and sarcastic to the full.

"Great Juggernath, square-headed deity!
Lord of the world! I sing thy comely form.
In verse august I yield a tribute due
To god so worthy. Where thy temple rears
Its hallowed brick work, sitting in thy nook,
Coop'd up obscure in venerable shade,
Thee once I saw, thy kindred at thy side.
Imbedded 'twixt thy shoulders, lo! thy noddle
Securely sits. No intervening neck
Divides the union sweet of head and body;
So dwell together, kneaded gracefully,
Thy ample chest and portly paunch, forsooth
A neighbourly conjunction, vast and round,
Commodious the interior, as beseems
The place where lie interred th' immortal bones
Of Krishna.—Sacred relics! urn'd and kept
From mortal view; for he inquisitive
Who squints upon them, dies for act so rash.
Matchless divinity! the plebeian
Bows to the dust, and trembles at thy stare
Portentous; for thy terror-striking eyes,
Stretch'd round and wide, look every way at once;
Or here or there, thou seest the timid sinner,
Whereat he wonders. Of thy origin

It suits not poesy to tell, nor why
Thou hast no limbs, O powerful Juggernath!
The simple bard knows better than to scoff
Sarcastic, like an infidel. Think not
Me capable of waggish word, or chant
Irreverential of thy pilfering freaks,
And after punishment with loss of arms:
'Tis idle scandal! 'Twere no fault of thine,
If the dull statuary of heaven ne'er thought
Of legs and arms when first he modell'd thee:
Or if he thought, yet left thee as thou art,
A mutilated thing. Let no vain mind
Rail at divine infirmities, nor strive
To measure aught of heaven by things on earth.
To need such dangling-down auxiliaries
Is proof direct of our own mortal weakness.—
He who can do without them must be great!"

In the concluding stanza the poet refers to the want of hands and legs in the idol; but at all festivals the Brahmins fix silver or golden hands upon it.

The tradition of the idol is as follows:—"Krishnu, in some period of Hindoo history, was accidentally killed by Ungudu, a hunter, who left the body to rot under the tree where it fell. Some pious person, however, collected the bones of Krishnu, and placed them in a box, where they remained till Indru-dhoomnu, a king, who was performing religious austerities to obtain some favour of Vishnu, was directed by the latter to form an image of Juggernath, and put into its belly these bones of Krishnu, by which means he should obtain the fruits of his religious austerities. Indru-dhoomnu inquired

who should make this image, and was commanded to apply to Vishnu-kurmu, the architect of the gods. He did so, and obtained his request; but Vishnu-kurmu at the same time declared, that if any one disturbed him, while preparing the image, he would leave it in an unfinished state. He then began, and in one night built a temple. But the impatient king, after waiting fifteen days, went to the spot, on which Vishnu-kurmu desisted from his work, and left the god without hands or feet.— The king was very much disconcerted; but, on praying to Brumha, he promised to make the image famous in its present shape."—*Ward's View*, vol. ii. p. 163.

It is said that every third year they make a new image (which is not much trouble), when a Brahmin removes the original bones of Krishnu from the belly of the old image to that of the new one. On this occasion he covers his eyes, lest he should be struck dead for looking at such sacred relics. The common people never desire to see these bones, though rich and powerful rajahs have craved the sight. The late Rajah of Burdwhan expended twelve lacs of rupees, or £120,000, in a pilgrimage or journey to Juggernath, and in bribing the Brahmins to let him see these bones, for the sight of which he paid two lacs of rupees; but he died in six months afterwards, as the Brahmins said, for his temerity.

Many castes are totally prohibited from entering Juggernath's temple; still they are required to

make pilgrimages to it. The temple itself is full of prostitutes, yet the first of the proscribed are kusbee, prostitutes. Then follow cullal, liquor sellers; machoowa, fishermen; numosooder, boatmen; gazur, labourers who carry burdens on their heads; bangdee, fishers' labourers; joogee, weavers; kahar bawry, bearers; raujbunsee, a different caste of boatmen; chamar, shoe-makers; dhomee, washermen; paun, basket-makers; teor, another caste of boatmen; bhoinmalee, makers of garlands, &c. for marriages; haddee, maters. These castes are not suffered to enter the temple to worship Juggernath.

I was one morning riding to a neighbouring village, when my attention was engaged by an object in the road before me at some distance, which I could not at all make out. It appeared as if some large animal was floundering about in the dust. I made the best of my way towards the spot; and as I approached, I saw it was a man lying on his back, with two pariah dogs pulling him by the legs. I galloped towards them, and the dogs made off. I found the poor man quite exhausted, and the blood was streaming from his feet, two of his toes were gone from one foot, and nearly all from the other. I bound up one with my silk handkerchief, and, taking off my neckcloth, I wrapped it round the other, the man appearing nearly senseless. Seeing some men in the paddy field close by, I called them to me. When they came, I asked them to carry the poor creature to the next village: but

they refused. A thousand excuses were made; and I found that nothing but buckshish would move their hearts to pity; and even the promise of buckshish would avail no farther than causing them to lift the poor fellow on the horse before me. Then, walking by the side, they accompanied me to the nearest hut, the owner of which refused to receive him into his dwelling. However, again I promised buckshish, if he would let him lie upon his cot till I sent a palanqueen, and the magical word prevailed. Then, getting some milk, I forced it down the poor creature's throat, which seemed to revive him a little. After engaging one of the men to stop with him till my return, I made haste back to Sulkea; and finding Dr. Stewart at home, sent him off directly, whilst I went further to get a palanqueen. I then returned with it to the hut; but when the bearers saw the purpose for which I wanted it, they refused to carry their sick countryman to the native hospital. However, after much coaxing, with proportionate promises of buckshish, and an assurance from the Doctor that the man would not die in the palanqueen, they at last took him up, and began to move onward. I rode alongside, or else I have no doubt they would soon have turned him out, and ran off with the palanqueen. When he became convalescent, which he did in a few days, he told me that he had been on a pilgrimage to Juggernath, and his money being all taken by the Brahmins, he had to make his way home as

well as he could. He begged, but without effect, and ate of the fruits of the fields where he could find any, until, worn out with hunger and fatigue, he sank down, unable to rise, or defend himself from dogs or jackals; and that the two dogs I saw had followed him some way before he sank, which was but about ten minutes before I came to his rescue; and that, after going round him several times, one seized his toes; that then, he began to kick and struggle, but to no purpose, as the other dog seized the fellow foot, and began to tear off the flesh; and if I had not come up as I did, he had little doubt but in a few minutes they would have destroyed him. Thus, as Mr. P. observes,—"Where the Suttee has slain its thousands, pilgrimage has slain its tens of thousands. Myriads die in journeying to reputed holy places, unknown, unpitied, and unnoticed: penury, famine, exposure, and sickness lay numerous subjects of superstition, at various stages of the destructive route, unnoticed and unburied, a prey to birds and beasts. The European who has visited Juggernath at the great festival, may be forcibly reminded of the following appalling description:—

"——He saw the lean dogs
Gorging and growling o'er carcase and limb,
They were too busy to bark at him.
From a pilgrim's skull they had stript the flesh,
As ye peel the fig when the fruit is fresh;

And their white trunks crunch'd o'er their whiter skulls
As it slipt through their jaws, when their edge grew dull;
As they lazily mumbled the bones of the dead
When they scarce could stir from the place where they fed;
So well had they broken a lingering fast
With those who had fallen for that repast."

It is to be hoped, as the pilgrim tax has been so fully exposed, and the attention of the British public so repeatedly called to the inconsistency, (to say no more,) of a professedly Christian government deriving a large revenue from the worship of idols, that when the period arrives, in which the expediency of renewing the Honourable East India Company's charter shall be considered by British senators, the abolition of this odious tax, and a total cessation of government patronage, as it respects the worship of Juggernath, will be made a stipulation.

CHAPTER IX.

"—— O hear the word
Oraculous from the deep studied book,
Inculcated in tenderest age, and learnt
With strictest diligence. It is the voice
O' the Tuntra-Sara.—'Docile, meek, and mild
Will be the true disciple. Though the mind
May steep itself in dregs of lowest guilt,—
Floundering with impunity in depths
Of sin unspeakable, the *body* pure
Must be; or woe to unclean wight erring
From letter'd precept. What the Shaster saith
Of good or bad implicitly believe,
Nor dare to doubt.'"—LAWSON.

TUNTRA SHASTERS—PRAN-KRISHNA VISHWASA—DOCTRINES AND PRECEPTS OF THE SECT.

OF late years a sect has arisen among the Hindoos, who are called Tuntras, from the Shasters of that name, which they take as the only rule of their conduct, to the neglect of all the others. These Shasters present the singular phenomenon of a religious code of so licentious a character, as to be far below the general standard of public morals. In nothing is the depravity of human nature more fully shown, than by the existence of such a horribly licentious system, claiming divine authority, and openly professing that future bliss is to be

attained by the practice of those crimes which degrade and pollute humanity. Yet so it is; and I fear that this sect is rapidly gaining proselytes, as its requirements are in unison with the principles of our fallen nature; and hundreds of the middle and higher classes of Hindoos resign themselves to the unbridled indulgence of their passions under its sanction. Yet still, many of its votaries are prevented by a sense of decorum from entering into all its enormities.

A rich Baboo near Calcutta has, at the expense of a vast deal of labour, time, and money, produced an abridgment of the doctrines and precepts of the Tuntras from eighty-four large Shasters, in which they are contained. As this native gentleman was the landlord of the house in which I lived at Gusserah, I had an opportunity of knowing somewhat of his manners and character, and always considered him to be a very intelligent person, though excessively proud of his attainments, and thirsting after applause. By a pun common in Hindoo literature, his name, Pran-Krishna Vishwasa, has been compounded with the title, which is Pran-toshuna. The work was printed at his own expense, and gratuitously distributed amongst the literary gentlemen of Calcutta, for the avowed purpose of facilitating their progress in the knowledge of the principles of the Tuntras, but really with a design to promote his own glory. But as the Serampore reviewer says,—"This employment of the press, though it feed the native

appetite for applause, as it may eventually lead to the most important results, cannot but be regarded as the dawn of better days to India." The example of Pran-Krishna Vishwasa will find imitators, especially if it should succeed in bringing him a large portion of glory. A few extracts from the review of this work will do more to inform my readers of many things pertaining to Hindooism than any other means I can use.

"The work is dedicated to Narayuna. The genealogy and virtues of the Vishwasa family, which follow the dedication, afford an amusing specimen of oriental hyperbole. Pran-Krishna cannot exactly say with Cæsar that there is in his descent both the sacred majesty of kings, the greatest among the sons of men, and the divine majesty of gods, to whose authority kings themselves are subject,—the Vishwasa family are not indeed descended from the gods, but they bear a strong resemblance to them in virtue and excellency. Neither is the family very ancient, for the grandfather of the present gentleman appears to have founded it; but what is wanting in the age of the genealogical tree, is amply compensated in the luxuriance of its foliage and the rich promise of its blossoms. The passage, however, speaks for itself, and we cannot curtail without mutilating it.

"There existed in the family of the Vishwasas, Duya Ram Vishwasa, of most excellent knowledge. His son, of great and excellent deeds, Ram Huri Vishwasa, with great faith in Vishwunatha, ob-

tained final absorption at Benares, as the reward of many acts of merit. His son, the supporter of the universe, the first among many pundits, supreme in deeds of holiness, is Shree Pran-Krishna Vishwasa, whose younger brother is Jugunmohuna Vishwasa, highly celebrated. He has six sons, of unquestionable wisdom, prudent and profound, the friends of the poor, the helpless, and the blind, the great supporters of the twice-born. Of these, Anundamuya is continually absorbed in meditation on Shiva and Doorga. He is the eldest, the first among the best, always compassionate, a believer in Bhuguvutee.

"The next is Ram-chundra, equal in action to Vishnoo, in munificence to king Kurna; in deeds of valour equal to Urjoona, to his enemies inexorable as death, and is the bee in search of the honey lodged in the two lotus flowers, which the feet of Shiva resemble. The next is Vishwunatha, liberal and compassionate.

"He is followed by Shumbhoo-natha. Next in order comes Kashee-natha, beautiful in person. The last of these promising youths, is Chundranatha, splendid as the risen moon.

"On the eastern bank of the Ganges, in the celebrated village of Khurda, ornamented with beautiful houses, pure as the city of Indra through the residence of Nitya-nunda and other sages, adorned with delightful gardens, to the north of Calcutta, resides Pran-Krishna Vishwasa, free from the thirst of worldly grandeur, equal to Ur-

joona, the governor of the treasury which is filled with the most precious stones, and moreover wise. He resembles Chundra in deeds; he is the ornament of the family of the Vishwasas, splendid as the sun, powerful as fire to burn up his enemies, who are feeble as grass. Let him and his subjects prosper!" Such is Pran-Krishna Vishwasa's own account of himself and family.

The work opens with an assumption of infallibility, and denounces the torments of hell against any one who shall dare to doubt it. "For Shiva says, these words are like Bruhma, they have issued from my mouth. He who wishes for final liberation, let him admit no doubts; he who doubts, will assuredly be punished in hell, together with his ancestors. He who is acquainted with the Muha Tuntra, needs not to study the Pooranas, the Vedas, &c."

This dreadful denunciation against any one who may doubt the truth of the Tuntras, completely closes against its disciples the door of improvement in science and virtue. The work is filled with absurdities; in science it inculcates the most glaring mistakes; but what is worse, it saps the foundation of morals; yet it issued from the mouth of Shiva, and he who questions its authority, dies. The intellectual faculties of its followers are thus kept stationary, than which nothing can be more detrimental to the interests of society; for when the human mind is forbidden to move forward, it speedily retrogrades. By fixing the errors of a

dark and superstitious age as the maximum of human attainments, the Tuntra involves its disciples in an inextricable labyrinth of folly and error. Investigation is the soul of improvement, but the disciple of the Tuntras dares not investigate, on pain of damnation hereafter. How widely different is this assumption of infallibility from the modesty of true science, and what a contrast do the Hindoo philosophers present to the ancient sages of Greece, of whom one of the most eminent held it to be the first step in knowledge, "to doubt."

As a specimen of the doctrines which have thus been stamped with divine authority, let the reader take the following: "The vowel আ, is an astonishing letter: it is bright as the shell of Vishnoo; it is full of the three gods and of the five souls; it is in fact Bhuguvutee herself. Of the letter ক, the stroke on the left is Bruhma; the lower stroke is Vishnoo; the perpendicular line Shiva; the horizontal, Suruswutee; the curve is Bhuguvutee; the space in the centre is Shiva. The colour of the left stroke is red, like the Juba flower; the right is the colour of the moon in the month Ashwina; the lower stroke, the colour of the great Moonee Muhamurkut; the horizontal line is white, like the pubescent jasmine flower; the curve resembling the hook used in guiding the elephant is like ten millions of flashes of lightning; the vacant space is brilliant as ten millions of moons. It bestows liberation; it produces wealth and holi-

ness; it is the root of all letters; it is the feminine energy of nature, and the mother of all gods. In the upper angle resides the wife of Bruhma; in the middle angle Vishnoo's wife Jistha; in the lower Shiva's wife Roudree. It is the soul of all knowledge; the soul of the four castes—the origin of Bruhma's power to desire—of Vishnoo's power to know—and of the active energy of Shiva; therefore is it to be perpetually praised." In this whimsical strain the work proceeds to describe the character and qualities of all the vowels and consonants; yet he who rejects the divine authority of this tissue of nonsense, incurs damnation hereafter. It is not our intention to exhaust the patience of our readers by very copious extracts of this description, as nothing sooner fatigues the mind than the repetition of folly; and indeed our only apology for venturing to extract these and similar passages, is founded on a persuasion that a knowledge of the puerilities of Hindooism is necessary to enable the reader to form a correct idea of the system, and to show the necessity of endeavouring to substitute higher and nobler principles in its stead. The following are the directions respecting books and manuscripts:—

"Write not letters on the earth, or the muntras in books: never leave a volume open, nor receive one open from another person. He whose books or letters happen to be on the ground at the time of an earthquake, or of an eclipse, becomes ignorant through every future transmigration. He who

writes with a bamboo pen, will undoubtedly suffer. He who uses a copper pen, will enjoy undecaying splendour. A golden pen procures prosperity; a Brahmun nul ensures wisdom and knowledge; a wooden pen ornamented with figures, bestows children, grand-children, and wealth. He who writes with a brass pen, obtains immortal prosperity; but the use of a kasa pen occasions death. The pen must be either eight or ten fingers in length; he who uses one only four fingers long, loses as many days of his life as he writes letters."

On the subject of the spiritual guide, we must intreat the reader's indulgence for a more copious extract.

"The spiritual guide or gooroo, must be of a pure family, and pure himself, having his passions in subjection. He must be acquainted with the essence of the Tuntras, and of all the other Shasters, ready to assist others, intent on holy meditation and acts of worship, always speaking the truth, steady, perpetually in search of Mookti, or final liberation, one in whose heart the devtas reside, handsome, mild, perfect in all his members, a Brahmun and a koolina, dutiful to his parents, a householder, having a wife and son. In the morning he must be a *posoo*, or beast; at mid-day a *beer*, or drunkard; in the evening *dibya*, or heavenly-minded, strong to punish or destroy, and capable of subjecting others to himself by the charm of muntras. Let such an one be the spiritual guide of the Tuntras." To elucidate this

passage, it is necessary to observe, that the followers of the Tuntra are divided into three classes, of which one is in the habit of drinking wine, the other rejects the use of liquor, the third is devotional, though given to wine. By a singular perversion of terms, those of the second class are designated by the term beasts. The following exceptions are prescribed in the selection of a gooroo. "One who is constitutionally melancholy, an ugly, diseased, or wicked person, he who commits any of the great sins, or is afflicted with any of the eight kinds of leprosy, is intent on injuring others, is avaricious, who sells gold, or commits robbery, or who is ignorant, or who has the inauspicious black tooth, who follows not the rules of his class, a turbulent man, one diseased in his eyes, an adulterer, one ignorant of Sungskrita, one who is subject to his wife, or who has six fingers, is deceitful, a babbler, a glutton, without the five qualifications, or whose members are mutilated, is not to be retained as a gooroo; but if any of these defects should appear after he has been acknowledged as gooroo, let him not be dismissed.

"A disciple is one who gives his soul, body, and wealth to his gooroo. He must be a believer, steady, without infidelity, having the dominion over his passions, possessed of strong faith in the gooroo, the muntra, and his protecting deity, of excellent family, desirous of fulfilling the four duties of mankind, a reader of the Vedas, without ardent desires, and practising filial duty. He who is

destitute of these qualities, is not to be received as a disciple. The disciple must never disobey the commands of a gooroo, but consider himself as his servant. Disobedience to a gooroo renders fruitless the muntra, acts of holiness, and merit, and worship, and ensures the torments of hell."

There is supernatural sanctity even in the name gooroo. "Of this word, the *g* is the cause of fruition; the *r* destroys sin; the *oo* is Shiva himself; the whole word *gooroo* is the eternal Bruhma, excellent and inexplicable. He whose lips pronounce the sound 'gooroo,' with what sin is he chargeable? The articulation of *g* annihilates the sin even of killing a Brahmin: the sins of birth are removed by pronouncing *oo*,—of ten millions of births by the pronunciation of *roo*. Pooroosarama murdered his mother, and Indra destroyed a Brahmin; yet they both obtained absolution by pronouncing the word 'gooroo.'

"In the gooroo reside the gods, the sacred streams and mountains, the inhabitants of the ethereal regions, the serpents, and all the rational and irrational creation, who are all gratified when the gooroo is pleased. Neither the Shasters, nor holy meditation, nor muntras, nor the fruit of works, nor the goddesses, nor Shiva, nor images, are greater than the gooroo. His residence is as holy as Benares; the water into which he has dipped his feet is sacred as the Ganges. He can deliver from the curse of the sages and the gods."

Such are the precepts of the Tuntra on this most important subject. The connexion between the spiritual guide and the disciple, is the fundamental principle of Hindooism, and essential to its existence. External acts of worship, however meritorious, may be suspended; but he who is without a spiritual guide, and has not received the muntra or sacred text from him, cannot be considered a Hindoo. On it, therefore, the perpetuity of the system is evidently dependent. The duties of the gooroo do not cease with the induction of his disciple into the mysteries of Hindooism; they extend to the limits of his mortal existence, and even stretch in the nature of their consequences, into the unseen world. In fact, the whole economy of Hindooism, with regard to morals and religion, to present conduct and future happiness, is dependent on him. Hence he is invested with superhuman prerogatives; he ranks above the gods, and enjoys a general dispensing power over all the sacred books of the country. This institution is the internal fortress, the strongest bulwark of the system; and it may be expected to remain, even after many of the outworks have been demolished. In the present age, though many religious observances have disappeared, and a general laxity pervades the whole system, we cannot discover that the respect or obedience yielded to spiritual guides has been impaired, or the confidence which is reposed in their infallibility, in the smallest degree weakened.

And yet, strange as it may appear, there is no security against the profligacy of the spiritual guide. Once a gooroo always a gooroo. Though the *Tuntras* forbid the employment of any one who has committed the five mortal sins, yet after his appointment to this important office, should he plunge into vice, he still retains his sacred authority. He still continues superior to all the gods, and to whatever is sacred in the commands of the Shasters, and exercises the same control over the temporal and eternal destiny of his disciple.

This religious guide, invested with so awful a responsibility, on whom the Tuntra Shasters have devolved the task of piloting men through the sea of this world and conducting their steps to final bliss, the only teacher of men, is allowed five kinds of wives, and a plurality of prostitutes, without the least diminution of his spiritual authority; and to complete this system of morals and virtue, which Shiva sent down to the holy sages by his son Gunesha, for the benefit of the human race, the woman whom he retains, is to receive from the disciples that adoration and worship which is due to God alone.

The Gooroo having thus received a general dispensation himself from all the sanctions of morality, may proceed to gratify his disciple with a similar indulgence. He may abrogate the Shasters at his own discretion. Whatever he commands, is law; and there is no higher law. He is the grandfather

of the gods. All the traditional wisdom of Hindoo antiquity embodied in their earliest and purest works, yea, the Vedas themselves, are laid prostrate at his feet. Whether he be likely to employ this omnipotent power in favour of virtue and morals, it would be idle to inquire.

Most of the acts of worship commanded in the Tuntra involve little labour, and cannot but prove acceptable in a country pervaded with indolence. They are so natural, and so easily performed, that it is absolutely impossible to miss the gate of heaven. It was reserved for the Tuntras to discover the means of performing worship even while asleep. It was reserved for the Tuntras to reconcile sin and holiness, to point out the way for a man to commit sin and perform acts of devotion, at one and the same time.

The rules for the worshipping of rats and various other animals, would only fatigue the reader. We have, however, selected the first two by way of example. Every animal has its muntra, or sacred text, the repetition of which confers remarkable benefits. "Having his mind and body sanctified, let the disciple, elegantly attired, and after a day's abstinence from food, proceed to the banks of a river, and repeat the holy text of the rat, till the animal issues from his retreat. Let him then return home, and having seated himself either with his own, or another man's wife, again repeat the muntra, when the rat, having become propitious, will

present itself, and by the utterance of certain sounds inform him of sinister or happy events, of the approach of famine or of plenty."

In the months Pousha and Shravuna, let him worship the cat, and repeat the sacred texts belonging to that animal, who will then advance into the room, and mewing, declare whatever he may desire to know of past, present, and future events.

The worship of the jackal is more remarkable. Let not the reader be staggered, however, but bear in mind, that there can be no sin greater than that of doubting the truth and authenticity of these sacred books. "On the day of the new moon, let the disciple catch a jackal, and strike him dead with one blow; then seat himself on the carcass, and continue in divine meditation, repeating the holy text appropriated to the jackal, till he return to life, and the goddess, who was the object of worship, manifest herself in bodily shape. He may then ask and receive whatever he desires, even a beautiful wife, and hear of past, present, and future events, and, above all, understand the meaning of every howl of the jackal." The work then proceeds to detail the formulas for worshipping the dog, the frog, the guana, the cow, the deer, the goat, the bear, the tiger, the elephant, the lion, the wild hog, the crow, the water fowl, the peacock, the bidyadhun, the stork, the chutuk, the parrot, the tigress, the pigeon, the cock, the surula, the kite, the tittee, the chicken, together with worms and fruit.

In the chapter on the three classes of Tantrikas, the "beasts," who abstain from the licentious practices of the others, are aspersed without mercy. The *veeras*, who drink wine, frequent brothels, and live in a delirium of pleasure, are directed to associate with the initiated only, to partake of intoxicating drugs, to be violent and furious in their conduct, to anoint their bodies with ashes like madmen, never to abstain from liquor, to worship the gods with animal and even human sacrifices, and practise the Bhiruvee chukru, a circle in which the followers of the Tuntras sit down indiscriminately, without reference to caste, to drink wine and eat flesh. But how, it may be asked, can the murder of Brahmins, the drinking of wine, and other enormities, which the holy books reckon among the unpardonable sins, be permitted? The Tuntras explain this very satisfactorily to their followers. The vedas, and other writings, esteemed sacred by the Hindoos, condemn these actions only when they are performed without previous purifications; when thus purified, they become holy and meritorious.

The work advances in licentiousness as it draws to a close. A Brahmin who becomes a *veera*, not a *pusoo*, and drinks wine which has been purified, obtains absorption in Brumha, as naturally as water returns to the earth, when the vessel which held it is broken. The four kinds of absorption cannot be obtained without knowledge, and knowledge cannot be acquired without drinking wine;

the simple pronunciation of the Gayutree does not constitute a Brahmin, but divine knowledge, which depends on frequent and copious potations. Wine is like the water of immortality. It is called wine (soor,) because on drinking it the man immediately becomes a god (soor).

"To render efficacious a muntra, or holy text, or an act of religious worship, let the devotee worship his tutelar divinity, seated on a dead body or on a funeral pile." The disciple is then directed to perform certain acts of a disgusting nature, which are enumerated; and to give unbridled liberty to his passions. But we can proceed no farther in our extracts—we cannot pollute our pages with these infamous precepts,—what follows is diabolical. Suffice to say, that if the disciple feel the least compunction, if the still small voice of conscience even whisper to him, that these acts of religious devotion, which are condemned even by the general sense of mankind, cannot be acceptable to a holy God, he loses all the benefit which arises from them. The compiler adds, that these commands are not binding in the Kalee yoga, the age of iron. Were they then practised in the purer ages of Hindooism?

The five qualifications of the licentious sect of Tantrikas, are, the drinking of wine to excess, the eating of flesh, of fish, and of articles fried without oil, and the unbounded indulgence of criminal passions. These qualifications are sought even by the gods, but rarely can they attain the true pitch

of licentiousness. They are, however, to be carefully concealed from men, (here a filthy simile is introduced, in perfect harmony with the system,) the promise attached to these actions is, that they will render man a partaker of the divine nature. Shiva goes so far as to prohibit the performance of any religious act, except when the disciple is intoxicated with pleasure; and he who in the present age offers worship to the two gods, divested of these passions and with an unpolluted mind, falls from his caste, and the water he offers to his ancestors is an abomination.

The deification of pleasure, which follows these directions, agrees well with the system. Shiva has eleven forms, one of which is Anunda Bhiruva, or the god of pleasure, and is to be worshipped by all the *veeras* or licentious followers of the sect. The form of this deity, is in splendour equal to ten millions of suns, in mild temperature equal to ten millions of moons; it possesses eighteen hands, five faces, with three eyes to each, and is to be contemplated as floating on a cow in the great ocean of immortal waters.

The disciple is to perform every act of religious worship by meditation. In the body of his tutelar deity he is to contemplate and worship the different seasons and their fructifying effects; he is to regard every branch of science and knowledge, as existing in the eyes, nose, mouth, forehead, and other members of the body of his god.

Then follow directions for performing the "six

acts," which it would be scarcely a misnomer to denominate the six "diabolical acts," viz. the destruction of an enemy, translating him from one place to another, stupifying him, bringing him entirely under one's control, implanting enmity between him and his friends, and depriving him of the use of his senses. As the disciples of this sect are to perform these charitable deeds to one another, directions are also given for rendering them inefficacious."—*Friend of India.*

I can only add, that the practices of this sect most fully illustrate St. Paul's awful description of the heathens of his day.

Having thus briefly noticed the sect of the Tuntras, I would observe, that the greater portion of the Hindoos still rigidly persevere in their adherence to ancient usages, and entirely abstain from the use of spirits, wine, opium, or any thing partaking of their intoxicating qualities; by this means they are a far more healthy race than the Tuntras, who always appear either as elevated beyond their natural tone of spirits, or else melancholy, low, and sad, their eyes rolling with a frenzied stare, or sunken, dull, and haggard. The orthodox Hindoos consider the Tuntras as heretics, and abstain from communion with them. The abstinence from intoxicating liquors, and constant ablutions, which their Shasters require, are the only parts of their religious system which are at all conducive to their welfare: to counterbalance these, there are so many disadvantages in tem-

porals connected with it, that nothing but the most extensive and complicated system of priestcraft could have held them in such iron bondage for so long a time; but as education progresses, and missionaries are increased, the system must give way: so true is the proverb—"*Veritas magna est et prævalebit.*" Yet I consider India is the citadel to which the prince of darkness will retreat as his strong hold. The ramparts of caste are strong indeed, and the whole system of Hindooism is defended by outworks of seemingly impregnable strength, as the Hindoo religion is not a vague tradition, handed down from father to son, and merely floating in the minds of untutored savages; no—it assumes the most formidable aspect that system and deeply contrived schemes can bestow. In it the demon Superstition reigns, attended by the evil genii Sensuality and Inhumanity, whose combined efforts are unceasingly used to stifle conviction, wherever it appears. But are we, on this account, to retire from the field, and give up the evangelization of India as a hopeless case? No—let us rather consider what was the aspect of Europe and Asia, when the little band of evangelists were driven from Judea, and scattered over the regions round about. The nations to whom they preached the glorious Gospel of the blessed God were fettered by a system far more refined and accordant to reason than that of the Hindoos—a system embellished with all that genius could invent, and strengthened by all that

the secular arm could bestow. But, as Gideon's lamps discomfited the hosts of Midian, so the torch which the apostles lighted in the valley, exposed the weakness of the citadel on the mount, and the fortress, from whence the gigantic demon Superstition, in the night of pagan darkness, issued forth with a mace of iron to rule a vassal world, was destroyed, and its lofty towers razed to the ground. So shall it be with the strong hold of Hindooism :—within her walls, Bigotry still forges her fetters, and Sensuality rivets them on her slaves; but no sooner does the Gospel touch them, than the hitherto passive victims burst their bonds asunder, as Samson broke the withs, when he arose to be avenged of his enemies. The promise is still on record, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

CHAPTER X.

> "Where sacred Ganges pours along the plain,
> And Indus rolls to swell the eastern main,
> What awful scenes the curious mind delight,
> What wonders burst upon the dazzled sight!
> There giant palms lift high their tufted heads,
> The plaintain wide his graceful foliage spreads;
> Wild in the woods the active monkey springs,
> The chattering parrot claps his painted wings;
> 'Mid tall bamboos lies hid the deadly snake,
> The tiger crouches in the tangled brake;
> The huge rhinoceros rends the crashing boughs,
> And stately elephants untroubled browze."

HINDOO TEMPLES—SACRED MONKEYS—RAMAYUNA FESTIVAL—MONKEYS THIEVING—ANECDOTES—MONKEY AND PIG—ATTACK ON A DOG—ROB A BOY—MODE OF CATCHING THEM—MIDNIGHT ADVENTURE—SURROUNDED BY THEM—ESCAPE WITH DIFFICULTY—OFFERINGS TO THEM—PEEPUL TREES—BANYAN TREES—BRAHMINY BULL.

In visiting many of the Hindoo temples, I have been disgusted with the worship paid to the sacred monkeys. I was about to enter the court of a large temple at Nuddea, when the officiating Brahmin said, No person must visit the court of Huniman with his shoes on. I reasoned with him, by means of a friend with me, who understood his

language (Sanscrit) better than myself, and he became very abusive; but at length, after patiently bearing his attack with calmness and composure, we were permitted to enter with our shoes on, and were requested to make an offering to the monkeys, either of fruit or sweetmeats, plenty of which were for sale at the gates of the inclosure; but this we declined.

The Ramayuna festival is celebrated with great pomp, when Huniman, the monkey son of the god Pavana, who presides over the winds, is personified by some stout fellow, equipped with a mask and tail like a monkey, who, attended by an army of similar masks and tails, attacks the castle of the giant Ravana, or Lanca, to deliver Seetu, a princess, who has been stolen away by the giant and his evil spirits, from her husband, Rama Chandra; a fruitless attempt having before been made by her husband and his brother, Luchmunu, to effect her rescue. Formerly, the youths who personified Rama Chandra, Luchmunu, and Seetu, were afterwards sacrificed to the parties they had represented; but this is not the case now.

During the fruit season, I was very much annoyed with monkeys; a whole tribe of the large species, called ring-tailed, came in from the jungles every season, and devoured all the fruit they could get at. The agility they displayed was truly astonishing, their leaps being almost incredibly great. When erect, they measured as high as a common sized man: their tails being very long,

assist them greatly in climbing and leaping. Behind my premises there was a long building, formerly used as a rope-walk, the flat roof of which was a great place of resort for them; there they would gambol and chatter, until any European approached the spot, when in a few moments they would be at the top of some almond trees in the neighbourhood; but if a native came quite close to them, they took no more notice of him than if he had been one of their own species.

One of this sort of monkeys became quite familiar with the shopkeepers in Sulkea bazaar, and would help himself to rice, fruits, &c., in a liberal sort of way. I was much amused one day to hear a sweetmeat merchant expostulate with him after the following manner: "My brother, you know I am a poor man—do not take my meethies, (or sweetmeat balls,) take them from other shops:—there is a rich man over the way—he has plenty of rupees—go to him. Nay, nay, brother, that is too bad!—(the monkey having just then crammed a great ball of sweetmeat into his jaws)—I cannot afford so much—indeed, my brother, I cannot:" and the poor shopkeeper, apparently very much against his inclination, used a bamboo to guard his property. This same monkey played me a trick soon after, that might have proved of serious consequence. I was riding through the bazaar on horseback, when the monkey caught hold of my horse's tail, and began to pull the beast, first to one side and then to the other. I had no whip to

drive him off, and he was a long armed powerful creature, so that though the horse struck out at him, he maintained his hold without being kicked. In this way we proceeded some distance along the bazaar, the horse becoming more violent in his kicking, and the monkey more active in his pulling, until my syce, having procured a bamboo, assailed the enemy in the rear, when he took refuge on the roof of a banyan's shop. It was with difficulty I kept the saddle, the plunges of the horse were so great. I have seen these monkeys seize the tail of a Brahminy bull, who came near the trees in my compound, in like manner, and twisting it so as to give the animal excruciating pain, they have driven it out of the compound, at a full gallop, roaring and snorting all the way.

My friend Mr. B., whose premises at Gusserah adjoined mine, had a very fine litter of pigs, confined in a sty raised upon posts, so as to be out of the reach of jackals, foxes, &c., but they were not out of the reach of these monkeys. One of them paid a visit to the old sow and her little ones: such an uproar ensued, that we thought something uncommon had taken place, and so it was, for the monkey had seated himself astride the sow, and with one of her ears firmly grasped in each hand, was riding in fine style round the sty. The servants began to shout, and he made his retreat, but not without taking one of the young pigs with him. Holding it by the hind leg, he mounted one of the tallest cocoa-nut trees near, and then very deliberately

placed the poor pig under his arm, and began to move its tail round and round, in the same way as the handle of an organ is turned, the pig all the time uttering the loudest screams, which were responded to by the sow and the rest of the pigs in the sty. One of the servants began to pelt stones, which caused the monkey to flee; but finding himself embarrassed in his leaping, by the weight he carried, when he reached the second tree he threw the poor pig into the air, and as it fell fifty, or perhaps sixty feet, it was killed on the spot.

They became so audacious at last, that it was totally unsafe to leave any thing portable about the premises. A very large dog, belonging to a gentleman in the neighbourhood, used now and then to give chase to any one of them that he found alone, at a distance from the trees; but one day, as he was running full speed after a small one that came down to the river side, three very large ring-tails left the trees to meet him, and never, I think, was a poor dog so taken to before: how to escape he knew not, as first one, then the other, would lay hold of his tail and swing him round, then grasping his neck, bite his ears; and, from the length of their arms, it was in vain he attempted to retaliate. One of them at length grasped his throat so tightly, that in a short time he would have been killed, if I had not gone to his assistance. Taking a gun in my hand, I went towards the scene of action, and in a minute the monkeys were far enough away; but the poor dog did not

regain his wind for some time, and was so terribly bitten all over his body, and particularly the legs, that for many days he appeared in a dying state; and when able to run about again, we never could induce him on any account to chase a monkey.

One morning, a little boy, about eight years of age, was coming to school, with a fine bunch of plantains in his hand, to be eaten at tiffin: these did not escape the watchful eyes of a very large monkey, that was perched upon an almond tree near. Making a rapid though circuitous movement to gain the rear, Jackoo soon came up with the object of his pursuit, and jumping between the bearer, who carried a chattah, and the little boy, he put his tremendously long paws round the child's neck and seized the plantains. The bearer screamed, and fled to a distance; but the child, though terribly alarmed, maintained his rights manfully for some time, clinging to his plaintains with all his might; but Jackoo was not to be disappointed: giving the boy a blow on the head, he knocked him down, and bore off the plantains in triumph.

Such is their propensity to retain whatsoever they once grasp, that they are often caught, by putting two large bunches of green plantains, which being hard, will not break to pieces, in two narrow-necked jars; these being placed in a conspicuous situation, soon attract the notice of one of the monkeys, who eagerly seizing the plantains, soon finds he cannot extricate his hand, yet will not let go his hold, and will endeavour to make his

escape with the jars and their contents, but at a very slow pace, as both his hands being thus secured, he is obliged to shuffle along in an erect posture. When pursued, he will still maintain his hold, uttering screams, grinning and chattering at an amazing rate, until a noose being thrown over his head, he is dragged to a neighbouring tree and properly secured, though not without struggling with all his might and main. A monkey thus retreating is one of the most ludicrous objects in nature.

One evening a little boy was sent for from school, to accompany his father on board a vessel just arrived from Malacca, and on his return brought home a very small monkey, with which he had been presented by the captain. Having gone over to Calcutta, and not returning till late, I heard nothing about the monkey that evening; but about midnight I was suddenly awoke, as I thought, by a pat on the head. I called out, "Who is there?" No answer being returned, and not seeing any person in the room, I went to sleep again; but a severe pull at my nose soon roused me! Still I could neither see nor hear a creature about the room, and was quite puzzled to account for this unusual visitation; at last I began to think it surely must be a dream. While thus pondering the matter over, a scratching upon the crown of my head made me jump up with all alacrity, when turning round, I beheld a little pigmy, nearly hidden behind my pillow, only about half his head being visible above it—his

eyes sparkling and twinkling like the stars on a cold frosty night. I certainly was a little alarmed; but calling the bearer, who was sleeping in the passage before my room door, he soon explained the mystery. The boy had tied Jackoo to the venetians with a packthread, which he very shortly after gnawed in two, and thus became free to choose his own room for the night. After shutting him in the bathing room, I returned to my bed, and was soon restored to sleep and quiet.

I was much surprised to find that my sircar, whom I considéred to be one of the most intelligent natives I had met with, and who ridiculed idol worship, made a salaam to this creature every time he passed him, provided no European was present.

In passing up the country, when near to Nuddea, I happened to stroll into a bamboo tope or jungle, when the boat had put to for the night. I had not advanced far, before I heard a terrible uproar all around, and was not a little alarmed, on looking up, to behold a whole army of the largest species of monkeys making towards me from all quarters. Some jumped on the ground before me, others swung by the bamboos over my head, and many closed up the path in the rear. Several females had young ones clinging to them; but this did not seem to render them less agile than the others. A few of the largest, and apparently the oldest, chattered for about half a minute together, then the whole tribe responded, all closing nearer to me at every chatter. What to do I knew not;

however, I hallooed as loud as I could to make my people hear, and to my great comfort the monkeys retreated a few paces every time I did so: this encouraged me to persevere; but I perceived that when I began to retreat, they closed upon me again, without being affected by my noise. Once more I stood still, and gave a tremendous shout, when back they went again. I gained full twenty yards that time, before they came jumping round; and just as I was about to commence another call, my hopes were raised, in beholding a poor decrepid old woman come hobbling through the midst of them, with whom they seemed to be very familiar, as she shook two or three by the paws as she passed them; but no sooner had she come within hearing, than she opened a torrent of abuse against me, for disturbing the sacred animals in their retirement, and motioned me, with almost frantic gestures, to depart quickly, her tongue never ceasing till I was quite out of hearing. I was not long in fulfilling her commands, as the monkeys all seemed implicitly to obey her bidding, and made a way for my retreat. When I quitted the jungle I met my servant, who said he was coming to tell me not to disturb the monkeys, as Huniman owned that bamboo grove, the old woman being employed by the Brahmins to give them food every day, and that they were worshipped by all the people in the country round, who brought offerings of rice and sweetmeats to them continually.

At Gusserah, a very large peepul tree, which is esteemed sacred by both Mussulman and Hindoo, spread its huge branches over a part of my compound, and these hung so low as to be very inconvenient, and in many cases dangerous to persons passing, whether on horseback or in a chaise. This tree was considered to be the residence of many spirits or peers, and was attended by an old fakeer, of most wretched appearance and licentious manners, who received a large revenue, from the celebrity of the tree, and the consequent number of its worshippers. It was close to the water side, being only separated from the beach by the public road, and a ghaut in front gave ready access to the worshippers, of whom boat-loads would arrive at all hours of the day and night from Calcutta, to perform their devotions before it; and I never saw a native of any caste pass, without salaaming to the tree. My upper windows completely overlooked the small hut in which the fakeer lived, and the space beneath the peepul, so that I had an opportunity of witnessing the gross deception practised by the fakeer towards the credulous worshippers. They generally brought clarified butter, sweetmeats, rice, and other viands, which were all spread in form before the tree; and when this was done, and the prescribed prostrations made, they were required to go to the river, and perform their ablutions, during which time, some, and in most cases all, of the presents brought were conveyed into the fakeer's hut, who announced to the wor-

shippers on their return to the tree, that the peer had condescended to partake of the feast, and was well pleased with their offerings. I often remonstrated with him on the wickedness of his conduct, when he would with the greatest effrontery declare that the particular peer worshipped actually did eat the viands, and that every night he had converse with several whose spirits dwelt in the tree. This man was reported to be in league with a band of Dacoits, who infested the river; and I have every reason to believe that he was the contriver and director of all their schemes. As I found the boughs of the tree increasingly troublesome, I told him that they must be lopped off or trimmed; at which he flew into the most violent rage, and declared, if I plucked but a twig off the sacred tree, my own blood would inevitably flow, as the peer whose spirit dwelt in the particular branch, would execute the direst revenge upon me. He then told me some most horrible tales of several Europeans who had cut or broken portions of the tree, and who had suffered the most dreadful pains and torments of body in consequence thereof before their deaths, which always happened within a month of the time the transgression had been committed. I told him it was in vain he attempted to impose his idle tales upon me; I knew who had power to create and power to destroy; and was assured that the God I worshipped was the only living and true God: and to convince him that I did not fear his threats, I reached forth my hand,

and plucked off a small branch of the tree beneath whose shade we were standing; at which he uttered a piercing scream, and retreated many paces from me, declaring that the vengeance of the peers would soon overtake me; and was beginning a most vociferous tirade of abuse, when I stopped him short by signifying my intention, if he thus continued, to lop off every branch that overhung my premises forthwith, and called out for a hatchet. It was wonderful to behold the change this apparent determination effected: from the infuriate reviler he became the most abject suppliant;—falling at my feet, and intermingling his petitions with the most fulsome praises, he besought me to have mercy upon him, for if the tree was in the least mangled the number of worshippers would fail. I told him I should be heartily glad of that, seeing that he subsisted by fraud and deceit, and was the means of riveting thé cruel fetters which bound the poor infatuated beings around him. At this juncture a European friend, who had been long a resident in India, passed, and hearing the pleadings of the fakeer, to my great surprise most heartily seconded them, declaring his belief that it was dangerous to cut down the peepul tree, as he had heard of instances where those who had done so, had died shortly afterwards. Some other reasons which he urged, I thought more conclusive; but before I retired, I broke off another twig, to show him as well as the fakeer, that I was completely divested of all superstitious reverence for the tree; and told

the fakeer, that unless the branches were so secured as not to interfere with those who had to pass beneath them, I should still carry my threat into effect. The next morning I was waited upon by one of the richest Baboos in Calcutta, who most respectfully intreated me not to cut a single branch of the sacred peepul, promising that forthwith the boughs should be raised high enough to admit a free passage under them. This was accordingly done, by ropes drawing them upwards, and stout posts supporting them from below. The reasons of my friend which had weight with me were these.—The Honourable Company were averse to any acts of external violence being used to the annoyance or destruction of idolatrous usages, and probably if I persevered, such a stir would be made by the influential natives, as to call for the notice of Government, and most likely I should be sent from India because of my rashness (as it would no doubt be termed); and even should this not be the case, such prejudices would probably be formed in the minds of the natives against me personally, as to preclude all hopes of my usefulness in future, either by schools or any other means. So the tree escaped. But from that time I was much less annoyed by the nocturnal revels of its worshippers, as I made this a stipulation, that no bawling or beating of tom-toms should take place after bed-time, and that my servants should not be reproached as they had been, because they served one who did not reverence the tree.

It was not long after this, that the fakeer was much mortified by a trick played on him by a young gentleman, to whom he had been expatiating on the sanctity of the tree, and the peers who dwelt in it. Amongst other stories, he told him that on a certain day of the year a peer was visibly seated on its topmost branch. It happened that in a few days one of the large monkeys ascended the tree in quest of its berries; when this young gentleman ran to the fakeer, who was at some little distance, and told him he was very sorry he had before doubted his word, but that he was now convinced of the truth of what he had told him, as he had just seen the peer in the top of the tree, and if he came he might see him too. The old man came in haste, wondering what he could mean; and earnestly gazing up into the tree, spied the monkey on its summit. This so completely chagrined him that he retired into his hut, and was not visible for many hours afterwards. Around this tree were hung many little earthen vessels, containing water from the sacred Ganges, for the peers to drink; and offerings of flowers, in garlands or bouquets, were daily suspended on its branches.

Many attempts were made by the fakeer and his associates to dislodge me from the house, by stratagems and schemes which had taken effect with former residents; but they found I was proof against the fear of ghosts, &c., though some, or indeed all my servants were not. From the number of persons resident in the house (having

about forty young gentlemen then with me), they could not act the part of ghosts, as they had done formerly, without detection; and one man, who was detected in the act of imitating these nocturnal visitors, received a severe beating from Mr. G., one of my ushers, which probably had a great effect in staying their tricks. However, be that as it may, after the first twelve months I suffered comparatively little annoyance from the fakeer and his tree. Yet each day I could not but recall to mind the words of the prophet,—"They served their gods under every green tree; and under the thick trees they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings."

Of all the trees which abound in Bengal, the banyan is certainly the most noble. When full grown, it covers an area so large that a regiment of soldiers may find shelter from the heat beneath its wide-spreading branches. Bishop Heber says of one, on an island of the Nerbuddu, about twelve miles above Broach,—"Of this tree, which has been renowned ever since the first coming of the Portuguese to India, which is celebrated by our early voyagers and by Milton, and which the natives tell us, boasted a shade sufficiently large to shelter 10,000 horse, a considerable part has been washed away with the soil in which it stood, within these few years, by the freshes of the river, but enough remains, as I was assured, to make it

one of the noblest groves in the world, and well worthy of the admiration which it has received." As the branches of this friendly tree extend, fibres from them drop downward, till, reaching the ground, they take root, and become stancheons to support the boughs which gave them birth, and increase in magnitude as the branch needs support, until the tree itself forms quite a grove, having hundreds of stems and stocks, all united by continuous branches, affording shelter and support to numerous classes of monkeys and parrots, who sport and chatter in its upper regions; whilst the weary traveller and his beast, or a whole caravan and their attendant animals, may find a cool retreat from the piercing rays of the mid-day sun beneath its shade.

With much delight I have contemplated the wisdom displayed in the arrangement of trees, &c. in this and other parts of the earth, by the great Creator of all things. The cocoa-nut tree affords no refuge from the sun; thus the danger is avoided which would otherwise be incurred, if beneath its shelter, the weary pilgrim should seek repose, by the fall of its hard, weighty fruit: whilst the banyan and others, whose umbrage courts repose, produce small berries, the fall of which can endanger no one. And a tree is found in the deserts of Upper India, whose branches spread somewhat in the shape of a fan; and the trunk of which being pierced, produces instantly about a wine glass of clear refreshing liquor, nearly

as tasteless as spring water, but participating slightly of the flavour of the liquor obtained from a green cocoa nut. I saw one or two specimens of this tree in the Honourable Company's botanical garden, which seemed to thrive remarkably well. Beneath the shade of the banyan, the missionary frequently addresses the listening crowd of idolators; and there the Brahmin often holds his school. Several of these curious trees are found in the botanical gardens, one of which is the largest I ever saw; and as great care is taken that its shoots and fibres are not cropped by cattle, it grows more rapidly than those which are constantly exposed can be expected to do.

The Brahminy bulls are very fond of cropping these trees, and where many of these animals are ranging about, as is the case in Calcutta and its suburbs, very few large banyan trees can be found. The cow is a sacred animal with the Hindoo, and is worshipped with great veneration. Two of their principal deities are represented as seated on a bull, viz. Sivu and Parvuti. Yet, notwithstanding this professed veneration, I have often been grieved to witness the barbarity with which many of the hackry drivers treat the poor cattle which draw their vehicles. Sometimes their necks are most dreadfully wrung and galled by the wooden bar against which their humps press. Still no mercy is shown by their brutal masters: should they flinch from the yoke, an excruciating pang from the twist of the tail makes them spring forward

again; and whilst the rude wheels creak beneath the heavy loads imposed upon them, their cruel master sits perched in the front, with his chin upon his knees, inhaling the smoke of a well-charged hubble-bubble, which he holds with one hand, while he tortures his beasts with the other. On many occasions the rich natives turn loose a bull calf, branded with a particular mark, which denotes that he belongs to Siva; from that time he is a holy bull, or, as he is generally called, a Brahminy bull. Wherever he strays he meets with no molestation. To strike one of these animals is an enormous sin, and no Hindoo would on any account incur the penalties denounced against those who in the least degree misuse them. Hence they help themselves pretty freely to the grain, &c. which is exposed for sale in the bazaars, till most of them are as sleek and fat as well-fed oxen. Some few years ago they multiplied so fast in Calcutta as to become great nuisances, and the authorities ordered a great number to be transported over the river to the Howrah side. This was done, and boat-loads of them arrived at the Ghaut, and were landed amidst the acclamations and salaams of the natives. But in a short time the whole of them were found in their old haunts round Calcutta, and then an inquiry took place to ascertain who had been wicked enough to transport them back again, the authorities forgetting that the widest and most rapid rivers are crossed with ease by the horned cattle of India. I was crossing the

Hooghley one clear moonlight night, just at the time of low water, and observed something swimming and blowing at some little distance, and making towards me. The first idea I had was, that it was an alligator, so I raised a bamboo oar upright, ready for action should he attempt to board; but just before he came in contact, one of the boatmen cried out that it was one of Siva's bulls, and we passed without fear. Instead of a bellow, they make a grunt something like a fat hog when disturbed; and oftentimes fight most severely, so that it is no uncommon thing to see them with only one horn. A remarkably docile one used to frequent my premises, and was a great favourite both with the young gentlemen and the servants, the former of whom would now and then mount on his back, and have a short ride. One evening, when I was over the water in Calcutta, a heavy storm came on, which prevented my return for some hours after the specified time at which I had ordered the syce to bring the horse to the Ghaut to meet me, so that when I landed, which was between eleven and twelve o'clock at night, I found no syce nor horse in waiting. As the roads then were not made puckah, they were remarkably dirty, being completely saturated by the shower which accompanied the storm. Whilst I stood ruminating on what was best to be done, the pet bull came by, and the idea immediately occurred of mounting him and riding through the mud. This I did, and at a very slow pace the animal carried me safely

home. I met no person in the road but the village chokedar, who at first appeared alarmed, thinking it was one of their gods; but when I spoke to him the man laughed most heartily, and followed me all the way to the gates, where I alighted, and dismissed the sacred bull with two or three pats on his neck; and although my white trowsers bore full testimony to the animal's need of ablution, still I was glad to have escaped the mud I otherwise must have waded through. It is said that the lower orders of the Mussulmans will sometimes decoy one of these animals into the river; where, to avoid detection, they haul him up between two boats; then, cutting his throat, take off the skin, and letting that go with the rolling stream, they dress the carcase and bring it on shore, as if sent to market in the regular way. I have heard an indigo factor say, that one season, when a vast deal depended on housing the crop quickly, his superintendents pressed several of these bulls into the service, and, unknown to the Hindoos around, worked them for many days under Mussulman drivers, and that they performed the duty well. Certain it is, that this would not do near Culcutta, or any large town, as the whole Hindoo population would be horror stricken at the idea. The number of Brahminy bulls is very great at Benares and Nuddea, where they have peculiar honours paid to them, to a degree which is not practised elsewhere. Thus is that glory given to a creature which pertains alone to the Creator.

CHAPTER XI.

"Arches grandly bow'd,
Bold statuary lions, column, dome
Reveal the pride of wealth. But sadly rise
(The long forgotten dead t' immortalize,)
Each black mausoleum and each solemn tomb;
On whose aspiring points, like moveless stone
The ancient crane doth stand, all mute, gloom struck, and lone."

MUSSULMAN ENTHUSIASM—MOHURRUM—ROMAN CATHOLICS—MUSSULMAN BURYING GROUNDS—HOWRAH AND CALCUTTA FUNERALS—CHOLERA MORBUS—RAVAGES OF SMALL POX—METHOD OF INOCULATION.

THE Mussulman inhabitants of British India are certainly less effeminate in appearance and manners than the Hindoos; and though in many instances they appear to be more licentious and brutal, yet, generally speaking, they are much on a par for morality with their pagan neighbours. Still I must confess, that however mistrustful I might be of a Hindoo's word, yet I always could give credit to it, in preference to that of a Mussulman. Being very much addicted to strong drink and opium, they often manifest the most furious and vindictive dispositions, especially to those of other creeds, at

the times when any of their religious festivals are holden. On such occasions, their enthusiasm is great beyond description, as they seem to have totally given up all their faculties to its despotic sway. The festival of the Mohurrum is kept with as much pomp as their circumstances will allow; and during the ten days that it lasts, all ranks and degrees are totally absorbed in its ceremonies Different scenes are represented on each day, by means of effigies, gilded thrones, chariots, and various paraphernalia of royal and warlike pageants, attended by hosts of living actors, who manifest at some periods of the festival the most frantic grief, beating their breasts with great violence, and exclaiming in rapid accents, "Oh Hussein, Heif az Hussein." On the first day of the feast, their zeal and enthusiasm are excited by the addresses of the Moulahs, who harangue them on the incidents pertaining to the tragic history of Hussein, as well of his brother Hassan and their father Ali, of which the following is a brief sketch. Ali the caliph was beloved by his subjects, but fell by the hand of an assassin, and the regal power was usurped by his bitterest enemy, who failed in his design of murdering the young princes, Hussein and Hassan. When the usurper died, he was succeeded by his son Yezzed, during whose reign a plot was formed to restore the house of Ali to the throne; and trusty messengers were dispatched to Medina, to invite Hussein to invade the kingdom, and to assure him that the faithful were

anxious to throw off the yoke of their tyrant, and acknowledge him as their rightful sovereign.

The prince hesitated not to comply with the invitation; and, collecting a small army, headed them in person, taking his family with him. Yezzed being informed of his movements, sent a large army to meet him, which having taken a position between Hussein and the river Euphrates, entirely cut off his supply of water, which in that parched country was a more decisive blow than if half his retinue had been slain in battle. The consequence was, that without coming to action, most of his followers forsook him and fled, so that, in a very short time he numbered only seventy-two persons in his train, most of these being relatives. Still, with this little band Hussein performed the most extraordinary feats of valour; but, on the tenth of Mohurrum, they were entirely surrounded by ten thousand of Yezzed's troops, and every one cut to pieces, Asher, the infant son of Hussein, being butchered in his father's arms. The head of Hussein was carried to Damascus, and laid at the feet of Yezzed. By the harangues of the priests, and the scenic representations,—such as the horses of Hussein and his brother covered with gashes and stuck full of arrows, scimitars and turbans stained with blood, and pigeons (which carried the sad news to Medina,) with their beaks clotted with gore,—the minds of the spectators are often wound up to a pitch of frenzy, bordering on madness, when they sometimes inflict wounds upon

themselves and others, and in some instances many have been slain. Those who are strict in their observance of this festival endure great privations, by an almost total abstinence from water, during the ten days which the Mohurrum lasts. Vast sums are lavished by the wealthy Mussulmans on these occasions, and a great demoralization is promoted in the minds of the people, by the revengeful and blood-thirsty feelings which are excited. Their temporal interests are also much injured by the cessation from labour which is occasioned, and the expensive pageants to which they are all called upon to contribute. Indeed, the whole of the Hindoo and Mussulman systems are pernicious in the highest degree to the present welfare of their followers, so that if no other object was contemplated, but that of ameliorating the temporal condition of the inhabitants of our East Indian territories, the philanthropist would find the most cogent reasons (from the influence which the festivals both of Hindoo and Mussulman have upon their present welfare), for aiding in the great work of evangelizing these distant realms, subject to the British sceptre. So true is the sentiment contained in the following stanza of the immortal Watts, even as it regards temporal prosperity.—

"What if we trace the globe around,
And search from Britain to Japan?
There shall be no religion found,
So just to God, so safe for man."

In most of the years I passed in India, from

eighty to ninety days were required by the almanack to be spent in these festivals, and the Hindoo or Mussulman is not content with the waste of time which his own religion demands, but must participate also in that which his neighbours' holidays insures. I have beheld the houses even of the lower order of Portuguese Roman Catholics decorated with flowers, &c., at the Mohurrum, Churruck Poojah or Rhat Jutra festivals, and the huts of both Mussulmans and Hindoos, in like manner, adorned on Christmas day and Good Friday. In fact, amongst the greater part of the low Portuguese, the Christian, Mahomedan, and Hindoo ceremonies are so amalgamated, that no distinct feature of either is beheld. On one occasion, I remember seeing two of the Portuguese dhooms, as they are called, *i. e.* men who bear the dead to the grave, dancing with the Mussulmans, and beating on their breasts at the feast of Mohurrum. I was also surprised at beholding a Hindoo sircar salaaming to the tomb of a Mussulman saint. Mentioning my surprise to him, he said, "Oh, sahib, it is good to keep friends with him, for he was a terrible rascal when alive, and we do not know what he may do yet."

The Mussulmans bury their dead, and many of the tombs erected over the graves have small lamps burning constantly in them. Some of their burial grounds present a very disgusting spectacle at times, as the jackals often dig down to a newly-buried corpse, and drag it up to devour it. This is

not an arduous task for them to accomplish, as the Mussulmans generally dig very shallow graves, and the bodies are not inclosed in coffins. I have often wondered at the little care which is thus taken to preserve the remains of their deceased relatives from the voracious jaws of these animals, seeing that they are so very tenacious in preventing Europeans from encroaching in the least degree on the land where they are buried, and the length of time which the least supposed affront offered to their remains rankles in their bosoms. Of their vindictive spirit of revenge, as it regards this, I had an evidence whilst at Howrah. One of the inferior officers in the Honourable Company's service, at the salt golahs there, had (several years before I lived at Howrah) purchased a small piece of ground, in which a Mussulman family had been buried; this he converted into a garden, notwithstanding the remonstrances of several Mussulmans around, who vowed revenge, if he persisted in digging up the ground. Many years had passed away, and it was supposed by his friends that all was forgotten; but they were mistaken. This man died, and I buried him, in a new burial ground at Sulkea, which I had just before purchased on behalf of the chapel, and his grave was dug close to one in which, the day before, I had buried a young gentleman, one of my scholars, whose father lived at Seebpore. The morning after his funeral, a native called at my gate, and told the dhurwan, that a coffin was lying

exposed in the burial ground, with the grave-clothes of the deceased person all torn in strips, and the bones scattered about the place. This being communicated to me, I mounted my horse, and went up immediately, and was much grieved to find the coffin of the youth standing empty, whilst his bones, cleanly picked by the jackals and Pariah dogs, were dragged all over the grave-yard, and the shroud and pillow, being torn in pieces, were tied as streamers to the shrubs around. The skull I immediately recognized, from its peculiar formation, to be that of the lively active youth, who had only a few days before been conversing with me. The grave of the old gentleman remained untouched. It was a melancholy task I had to perform, in gathering up the bones, and breaking the matter to his mourning father, whose spirit had been greatly bowed under the bereaving dispensation. However, the former I immediately did, and, by the aid of two Portuguese, consigned the coffin and its contents once more to the tomb, and then rode to Seebpore, and gradually revealed the circumstance to the still weeping parent, who appeared greatly shocked by the outrage committed. A reward was offered for the discovery of the perpetrators, and two Mussulman dhooms were apprehended, when it was discovered that they made a mistake in the grave, as it was the body of the old gentleman, who had disturbed the Mussulman burial ground, that they considered they had cast to the birds and beasts of prey; and such

was their disappointment, that they declared he should yet be cast out, should their lives pay the penalty of the deed; but as a regular watch was afterwards kept, their plans were defeated, until a high wall being built around the ground, and a dhurwan's house erected at the gate, the ground became secure.

This burial ground I bought very cheaply, in consequence of a Portuguese watch-maker having, at his dying request, been buried in it, as from that time no Hindoo or Mussulman, or even the Portuguese themselves, would have any thing to do with it. The parties who owned it had endeavoured to sell it, without effect, and were themselves too superstitious to use it as a garden, or appropriate it to any useful purpose whatever; so that when I made application for the purchase of it, the bargain was speedily closed, to the joy of all parties, as, prior to that time, all bodies of Europeans were obliged to be carried over the water to Calcutta for interment, which involved much trouble and extra expense, as no boatman could by any means be induced to ferry the corpse over, or lend their boat for that purpose: the way pursued was, two or three Portuguese dhooms went forward to the Ghaut, and jumping into a vacant dinghey, before the boatmen could push off from shore, seated themselves in it, when the owners fled, for fear of contamination; and every other boat would put off from shore, until the corpse was safe afloat, when they would come in and

take the mourners over; and the undertaker paid the boatmen, who followed in another dinghey, for the use of their vessel. The funerals at Howrah always reminded me of England, as the corpse was carried on men's shoulders all the way to the ground, (nearly half a mile from the chapel,) and the mourners followed in pairs, with cloaks and bands; yet the illusion was but momentary, as the sable countenances of the men, who carried large umbrellas over the heads of the followers, proclaimed we were far from home and friends. In that little spot, within the space of four years, I had to perform the melancholy duty of burying many Europeans, several of them dear friends, as also several sailors, of whom six were from the ship Calcutta, which had performed a voyage round the world, and who fell a sacrifice to the cholera morbus, which broke out on board soon as they cast anchor in the river. There were also several American sailors interred, and three or four officers of different free traders, one of whom afforded a melancholy instance of the total failure of infidel principles to support the mind in the hour of death, or to afford satisfaction when earthly comforts fail. It was about the middle of July, after a most sultry day, when, unable to sleep, I had taken a turn backwards and forwards in the verandah of my dwelling at Gusserah, and was about to retire once more to seek repose, when my attention was engaged by an unusual noise at the Ghaut before me, and presently I heard a gruff voice calling out,

"House, ahoy! House, ahoy!" Looking out, I inquired what was wanted? when two sailors approached and said, "Your honour, are you the minister that preaches in the place below?" I said, "Yes, my good friend; what is your pleasure with me?" "Why, if your honour will just come and say a bit of a prayer to our chief mate, it will be a charity, for he is sadly taken aback, and we don't think he'll ever get out of his berth again." "Did he request you to come for me?" "No, your honour. He does nothing but groan, and rave about hell and such things; but the second mate thinks a bit of prayer or so will do him good." "Will not the morning be a better time to visit him, think ye?" "Why it may be he'll not see the morning, we are thinking, your honour." "Well, then," said I, "it shall be as you wish; I'll go with you." —In a few minutes I was seated in the stern of the captain's cutter, and six sturdy hands soon brought me alongside a large vessel at anchor in the middle of the stream. There was something peculiarly solemn and impressive in the scene; the time was midnight, all around was still and calm, save the rippling of the water, and the noise occasioned by the slow pacing of the watch on deck, and the heart-rending groans which were uttered by the sick man; these at intervals had reached my ear during our way to the ship, and when I mounted the gangway were very loud indeed. The second mate met me on the quarter deck and stated, that the chief mate was pronounced by the doctors to

be in a dying condition, and that, as his mind seemed to be in a most distressing state of alarm, he had sent for me at this unseasonable hour to see if any consolation could be administered to him. I told him that no time was unseasonable to me, and begged he would immediately conduct me to the dying man. For the sake of air his cot was slung in the cuddy, and several persons surrounded it, apparently endeavouring to soothe his mind; but, alas! in vain. When informed who I was, he eagerly stretched forth his hand, and grasping mine with great strength, said, "Dear Sir, pray for me; pray for me!" I begged him to be calm, and said, "I will pray for you, but let me beseech you not to waste your breath in vain exclamations and lamentations, pray for yourself—I will offer prayer, you must join with me." "Oh! no, Sir, I cannot pray—my God! I never have prayed—no, Sir, I never shall pray. I feel I cannot—I cannot, I am lost, I am lost; oh that I had never been born!" I entreated him not to indulge in such a strain. I pointed out the value of the atoning blood of Christ; told him of the willingness of Christ to save even the vilest of the vile; told him of the dying thief; in short, all that I could possibly say to encourage a hope of salvation I did say; but he would still cry out, "Sir, this is not for me. I am lost!—My father is in heaven! My mother will be there. I broke my father's heart—I despised their prayers, their counsel, and their entreaties, and now I cannot pray, I

cannot hope." I began to read the Scriptures, he stopped me, saying, "Pray for me directly." I prayed, but alas, every petition for mercy seemed only to aggravate his misery, and I could not proceed for his groans and cries. In this awful state he continued till about three o'clock in the morning, when he appeared to be more calm for about five minutes, during which period he seemed to listen very attentively to my words; but just as I was kneeling down to pray again, he started up in his cot, and fearfully looking around, grasped my hand with all the energy and convulsive power of a drowning man, and wildly shrieking and falling backwards, expired in agony indescribable. What my feelings were can be more easily conceived than told. I spoke seriously to all present on the vast importance of being prepared to die; pointing out the only means, and exhorted them to take warning how they despised the Word of God, or the counsel of parents and friends. Just as I was leaving the ship, the captain, who had been sent for from some distance, arrived: he appeared to be much affected at the intelligence, and expressed his gratitude for my coming. From him I learned that the deceased was the son of pious persons, and of great talents, but unfortunately had in his youth become connected with a company of rich profligates, and had (to keep pace with them in their extravagance,) brought his parents nearly to ruin, and this had so preyed upon the mind of his father, that he died quite broken

hearted; but that he thought the infidel principles his son had imbibed was the great source of sorrow, rather than the loss of his property. His remains were consigned to the house appointed for all living on the afternoon of the same day, and the address then given was the means, under the Divine blessing, of the reformation of one of the many persons who attended at the grave.

During the time that the cholera morbus raged violently at Howrah, I was requested to bury several Portuguese Roman Catholics, who fell victims to its malignant power.

Some of these persons were brought to the grave without coffins, being merely sewed in a coarse sheet, just in the same manner as sailors who die at sea are stitched in their hammocks. The first funeral that approached the ground was attended by numerous wax tapers, and other paraphernalia of popish origin. These, at my request, were extinguished, and the succeeding funeral parties came without them. The last rites paid to persons who die in Calcutta are conducted with more pageantry than in England; and what adds much to the effect, is the number of vehicles of all descriptions that accompany the procession. From the nature of the clime, it is indispensably necessary that the funeral should take place within twenty-four hours at farthest from the time the spirit has quitted its tenement of clay, and it very seldom happens that a corpse is kept so long. If a person dies before sun-set, he is generally

buried at sun-rise the next morning; and if before sun-rise, at sun-set. Hence the undertakers are all prepared with coffins, &c., so that no delay takes place; and the persons who bring the coffin wait to carry the body to its dark domain. No invitations are given; but cards with black edges are freely circulated through the city, stating that the friends of A. B., Esq., are respectfully informed that his remains will be consigned to the tomb at five o'clock P. M., or six o'clock A. M., as the case may be; and all who have been in the habit of associating with the deceased generally attend—some in coaches, others in buggies and palanqueens. These all move in a dense mass after the mourning coaches; and when the corpse is taken into the burial ground, the parties all alight, and follow it along the walks between the rows of tombs, to the vault or mausoleum opened for its reception; and when the service is ended, drive off to their respective residences, with very little apparent concern or reflection on the solemn scene just presented to their view—so much does the frequency of the scene detract from its influence on the minds of survivors. Indeed, I have often thought that Europeans, (when they have resided any length of time in India,) seem to have lost all the finer feelings of our nature, which so beautifully develop themselves at the time of affliction or death, in the social circles of our highly favoured land. This, no doubt, arises from the frequent recurrence of the ravages of death amongst

them, and from the numerous appalling scenes which the river and its ghauts present to the passing European, whenever he traverses its streams or approaches its banks. None but those who have witnessed the distressing sight, can form an adequate idea of the picture of human misery which the ghauts afford at the time when the cholera rages. The dead and dying are all huddled together in a confused mass, and several fires are blazing at the same time, consuming the bodies of the more rich and noble, who have just died, whilst the poor creatures who are expiring feel certain that in a few minutes their bodies must share the same fate, or be hurled into the flowing stream, to become the prey of waiting alligators, or, what is worse, to be left on the beach, a prey to jackals and vultures, which infest the spot. Fresh arrivals every hour multiply the misery, as groans and cries increase, whilst the stench proceeding from the burning bodies, and the lurid gleams of the blazing fires reflected by the water, and giving somewhat of an unearthly appearance to the features of the suffering victims around, furnish a scene of woe which completely baffles the power of description to pourtray. Having mentioned the disease, which at the present day so much engrosses the attention of the British public, I may be permitted to state, without fear of displeasing my readers, some facts which came under my own observation respecting that dreadful scourge of India. I never could bring my mind to decide on the point, whether it

might be considered contagious or not, especially as medical men were divided in their opinions on the subject, and so many conflicting ideas were entertained by them respecting the cause from which it proceeded. Dr. Tytler published a pamphlet, in which he stoutly maintained that bad rice was the means of introducing it to any district where it raged. Others considered that the decomposition of animal and vegetable substances, producing animalculæ, was the source of the evil. From my own knowledge I can testify, that sometimes a whole family would be affected, whilst at other times one person only of all the families in the village would be seized with it; and oftentimes it would spread devastation for miles along one of the banks of a river, whilst the villages on the other side of that river would be perfectly free from its attacks. Sometimes it would march across the river, and pursue its course just in the same manner as if a column of infantry had crossed and continued its march through the country. I have known it spread in a direction contrary to the wind, and at other times to go with it: so that no criterion was found on which an opinion could be formed, whether the cholera was contagious or not, as all its features were at times anomalous. One thing, which was a source of pleasure to my mind, when the cholera morbus was raging at its highest around me, was, that the remedies most effectual were simple in themselves and easily procured. I very seldom knew any persons fall a

sacrifice to it, provided that, as soon as the first symptoms appeared, about forty drops of laudanum were taken, in about half a wine glass of brandy, diluted with nearly the same quantity of water, to which five or six drops of essence of peppermint had been added. Delay in administering the remedy was sure to prove fatal, as the stoutest constitution would avail nothing against its prostrating power. The following is the prescription of a medical gentleman, who had much experience in the treatment of the disease: — "Take laudanum, twenty drops; diluted sulphuric acid (in which there are ten parts of water to one of acid), ten drops; oil of peppermint, three drops; and mix them with a little water." This was seldom known to fail if taken promptly. At the time when multitudes were falling around us, papers, of which the following is a literal copy, were printed at the Baptist Mission press, and distributed gratis in Calcutta, with much good resulting, viz.—

"CHOLERA MORBUS.

"THE CHARACTERS OF THIS DISEASE are,—a sudden attack of vomiting and purging, attended with severe pain in the belly, great anxiety, spasms in different parts of the body, and extreme debility.

"ORIGIN.—Much has been said and written respecting the cause of this evil. Various articles of food, sleeping in damp and cold places, especially on the ground, exposure to the sun, suppressed perspiration, through sudden changes from

heat to cold, &c., have by turns been suspected to give rise to it. But as the natives of this country are every year more or less exposed to a succession of all these supposed causes without their proving so generally hurtful to them, as in the present epidemic, it would appear that the remote cause exists in a certain inexplicable state of the atmosphere, by which a too copious secretion of bile is produced; in the same incomprehensible manner in which, in temperate climates, sore throats, hooping coughs, agues, and numerous other morbid affections are inflicted on men, as well as on the brute creation.

"The LEADING SYMPTOMS of the disease being *increased irritability of the stomach and bowels from accumulated bile, and great depression of strength,*—the indications of cure are—1. *to allay irritation;* 2. *to rouse and support the powers of life; and,* 3. *to carry off the offending bile.*

"The first is done by opium and its preparations; the second by stimulating medicines, wine, brandy, and nourishing substances of easy digestion; the third is best effected by calomel, succeeded by castor oil or other laxatives.

"METHOD OF CURE.—In persons very recently attacked, and whose constitution has not been weakened by previous indisposition, a dose of laudanum, from forty to sixty drops, or a grain or two of opium *to a full-grown man,* seldom fail to check the vomiting and purging; and a dose of eight or ten grains of calomel, followed up by three

or four table-spoonfuls of castor oil, if required, will in most cases complete the cure.

"But if a person be seized with cholera morbus while in a weak state of health, or if the disorder have continued for several hours before assistance could be afforded, the case is dangerous, and requires the most serious attention. The appearance of a man thus attacked while just recovering from a previous illness, or exhausted by the severity and duration of the present affection, is truly alarming. His countenance is sunk and ghastly, his look is either staring and unmeaning, or his eyes are nearly shut, as if much inclined to sleep; his speech is impeded and tottering; his hands and feet are cold and clammy, and his pulse hardly perceptible. He either vomits a dark coloured bilious fluid, or he is constantly retching, without being able to bring up anything. He passes frequent bilious stools without being aware of it. Spasmodic twitchings and hiccup supervene, and generally close the distressing scene within a few hours, if timely assistance be not afforded in the most energetic manner.

"A mixture of two parts of compound spirits of ammonia (sal volatile), with one part of laudanum will, under the circumstances above described, be found of great service. A tea-spoonful of this mixture should be given *to a full-grown patient* every half hour, mixed in a little tepid water, or in brandy and water, and continued until the vomiting and purging be stopped; after which, the

compound spirits of ammonia should be given alone in doses of nearly a tea-spoonful every hour or every two hours, until the natural heat of the body return, and the pulse be restored to its proper strength.

"If the patient should be unable to retain liquids, or if on account of caste he should refuse to take them, one or two pills of opium of one grain each, are to be given instead of laudanum; and a dram of dried chillies of the small kind reduced to powder, and made into twenty pills with a little flour or gum and water, may be used in the latter case as a substitute for the compound spirits of ammonia, giving one or two every half hour at first, and every hour or two afterwards, either alone or along with the opium, as the state of the patient may require.

"Having recommended compound spirits of ammonia, it is necessary to observe that, if this medicine be not at hand, spirits of hartshorn, ether, lavender, essence of ginger, and in fact any medicine possessing a stimulating quality, may be used in its place. Thus, drogue amere, tincture of Columbo root, and many other tinctures, have been found efficacious in this disease, on account of the spirit with which they are made, especially the first mentioned, as containing a number of warming and bracing ingredients. Should unfortunately no medicine of any kind be procurable at the moment, the patient's sufferings may be relieved, and his life kept up, by giving him frequently repeated

small draughts of warm water and brandy, or any other spirituous liquor, or warm wine with spices, until the necessary remedies can be obtained.

"As soon as the vomiting has ceased a short time, a calomel pill of three or four grains should be given, and repeated every two hours, until from twelve to sixteen grains have been taken, supporting the patient in the intervals with sago, or arrow root, or rice congee, with wine and sugar, or cinnamon, or cardamoms.

"If that quantity of calomel do not operate freely, two three table-spoonfuls of castor oil, in warm water, or a dram of compound powder of jalap, or forty grains of rhubarb in peppermint water, should be given to work it off. If after this the patient be feverish, two or three grains of calomel should be continued every six hours, and a wine glassful of camphor jalap, with thirty or forty drops of ether, should be given every two or three hours: the purging dose should also be repeated, if the stools continue bilious or deficient. During convalescence, the patient ought to be careful in the choice of his food, returning very gradually to his accustomed mode of living. An infusion of cheretta, or any other bitters, may be used to restore the tone of the stomach."

Some of the natives from the prejudice of their minds, could not be prevailed upon to take the medicine. Such generally fell a sacrifice to their superstitious regard to caste. The natives in common entertain a very high opinion of the medical

and surgical skill of Europeans. Thus it was no uncommon thing for many persons every day to visit my house, seeking relief from some disease or other with which they were afflicted; and I always supplied them with medicines and advice, as far as my abilities would allow. Many dreadful accidents occurred in the various ship-yards around me during my residence at Howrah, when the poor sufferers would invariably request that a Belathee Sahib might be sent for, in preference to a native doctor. In fact, the rich natives regularly seek medical aid from the Honourable Company's surgeons now; and many of them realise large sums by fees received from the wealthy Baboos.

The small pox still makes great ravages at certain periods amongst the inhabitants of Bengal. For five or six years together its complexion is so very benign as to cause little alarm; but every seventh year, with scarcely any exception, it rages epidemically during the months of March, April, and May, and sometimes until the return of the rains in the middle of June gives a check to its fury. On these periodical returns, the disease proves universally of the most malignant confluent kind, from which few of the natives that take it in the natural way escape, as it commonly proves fatal on the first, second, or third day of the eruption.

J. Z. Holwell, F.R.S., in a treatise on this subject, says,—"It is singularly worth remarking, that there hardly ever was an instance of a native of the island of St. Helena, man or woman, that

was seized with this distemper in a natural way, when resident in Bengal, who escaped with life." The same has been remarked of the negroes who have taken the disease in India; and it is considered, that being from their infancy accustomed to eat plentifully of yams of the skranshee kind, (a term used to express their acrid, unwholesome qualities,) they are subject to a habit of body very unfit to combat with any acute inflammatory disease, but more especially the small pox, which in India is so often attended with a high degree of putrefaction. This disease has prevailed in India for a very long time, as their Shasters prescribe a poojah to be holden in honour of a female deity, called by the common people "*Gootee ka Tagooran*," (the Goddess of Spots,) whose aid and patronage are invoked during the small pox season; also in the measles, and every cutaneous eruption. I should suppose, therefore, that it was from India that the Egyptians and Arabians derived the small pox, in their commerce with that country, by way of the Red Sea and Gulf of Mocha. A certain number of Brahmins are delegated annually, by the particular tribe to which they belong, to itinerate through the country, and inoculate those who are anxious to have the operation performed; and they so plan their travelling circuits as to arrive at each place some weeks before the annual return of the disease; and the inhabitants of Bengal, knowing the usual time when the inoculating Brahmins annually return, observe strictly the regimen en-

joined. This preparation consists only in abstaining for a month from fish, milk, and ghee, (a kind of butter, made generally of buffalo's milk). The prohibition of fish respects only the native Portuguese and Mahommedans, who abound in every province of the empire.

When the Brahmins begin to inoculate, they pass from house to house and operate at the door, refusing to inoculate any who have not, on a strict scrutiny, duly observed the preparatory course enjoined them. It is no uncommon thing for them to ask the parents, how many pocks they choose their children should have? Vanity, we should think, urged a question on a matter seemingly so uncertain in the issue; but true it is, that they hardly ever exceed, or are deficient, in the number required.

They inoculate indifferently on any part, but, if left to their choice, they prefer the outside of the arm, the mid-way between the wrist and the elbow, for the males; and the same between the elbow and the shoulder for the females. Previous to the operation, the operator takes a piece of cloth in his hand (which becomes his perquisite, if the family is opulent), and with it gives a dry friction upon the part intended for inoculation, for the space of eight or ten minutes; then, with a small instrument, he wounds, by many slight touches, about the compass of a silver groat, just making the smallest appearance of blood; then, opening a linen double rag, (which he always keeps in a

cloth round his waist,) takes from thence a small pledget of cotton, charged with the virulous matter, which he moistens with two or three drops of the Ganges water, and applies it to the wound, fixing it on with a slight bandage; and the patient then submitting to the required diet has generally a very mild species of this otherwise malignant disease. Vaccination has been introduced with much success in some cases; but it is not yet fully established, so great is the antipathy of the native mind to any innovation on the customs of their fathers.

CHAPTER XII.

"Come walk with me the jungle through;
If yonder hunter told us true,
Far off, in desert dank and rude,
The tiger holds his solitude:
Nor (taught by recent harm to shun
The thunders of the English gun,)
A dreadful guest but rarely seen,
Returns to scare the village green."—HEBER.

ADJUTANTS—THEIR VORACITY—TRICKS PLAYED WITH THEM—KITES AND CROWS—THE CHAMELION—JACKALS—ELEPHANT'S BURIAL—DECEPTION PRACTISED BY A JACKAL—ILLUSTRATIONS OF SCRIPTURE—ANECDOTES OF ELEPHANTS AND TIGERS—SEPOYS—INSTANCES OF THEIR LITERAL INTERPRETATION OF ORDERS, &c.

NOTHING tends more to diversify the scenery of India from that of England, than the number of adjutants (large birds of the stork species, the *ardea argala*), which are beheld in all parts of the presidency and military stations. They do not frequent the native part of Calcutta, nor the dwellings of the natives generally, so much as they do the residences of Europeans, as near the latter, (being carnivorous,) they find a greater supply of

food than they possibly can do around the habitations of the former, whose diet is principally composed of vegetable productions and milk. They seem to entertain no fear of injury from the natives, as they will not flee at their approach, nor exhibit the least symptoms of alarm if surrounded by them; but if a European comes near, they immediately retreat to a greater distance, and will not suffer him to approach anything like so near as the natives do. This may in a great measure be owing to the many tricks which Europeans are accustomed to play on their voracity. Every morning, several of these birds station themselves near to the cook-room doors, ready to seize the offal which may be thrown out by the cooks; and many furious battles take place in the course of the morning for the possession of bones, and other spoils, which may occasionally present themselves to their watchful eyes. Their beaks are very long and thick, and they possess great strength in them. When they are fighting, the chopping of their bills and fluttering of their wings are the signals to waiting kites and crows, numbers of which immediately surround them; and one of these active and vigilant spectators will commonly avail himself of the dispute of the quarrelling adjutants to carry off the prize for which they are contending. The crows are about the size of the English jackdaw, and very numerous in every part of Bengal. They are to be found by hundreds around all the houses of Europeans, and are ten times more active, vigilant,

annoying, and crafty, than any birds we have in England. Nothing to which they can have access is safe from their marauding attacks. I lost many small articles from their pilfering disposition. I have seen them oftentimes fly into the room, and take off a slice or two of bread and butter, or any thing else that might be left in the hall after the dinner or tea party had just risen from table.—Sometimes a number of crows will beset an adjutant, and torment him exceedingly. At length, the poor bird, quite wearied out by their impertinent attacks, suddenly makes a start, and catching hold of one of their number, swallows it instantly, when the other crows set up such a cawing as to disturb the whole neighbourhood. This I have witnessed more than once.

One of the tricks practised on the adjutants by Europeans is this:—a large bone is tied to about half a brick or large stone, at the distance of about three feet, when the bone and its companion are thrown out to the birds, one of which seizes the bait, and greedily swallows it. The consequence is, that the stone hangs dangling from its beak, until the bird, unable to shake it off, rather than disgorge the bone, gives it a throw upwards, and swallows it also. It is said that in a few minutes the powerful chyle of the stomach destroys the string, when the stone or brick is cast out again. But I never had patience to watch for this result. Sometimes a bone is tied to a long string, and thrown to a great distance; when the bird, having

swallowed it, is hauled nearly up to the person who holds the string, before he will consent to give back the spoil. I was much grieved at one trick I saw played; and all who witnessed it joined with me in censuring the cruelty of him who performed it. A large marrow-bone was charged with a cartridge of powder, and a fusee inserted, which would, under cover of the bone, keep alight when swallowed. This was ignited, and thrown out, just after two or three of these birds had been scrambling for other food, and was speedily seized and swallowed by one of them. No sooner had the poor adjutant thus taken the bait, than, feeling the heat of the fusee, it mounted straight upwards, and was in a moment after literally blown to atoms in the air. This was the only instance I experienced of such a practice, as, generally speaking, the adjutants are treated with much kindness, being viewed as great benefactors to man, in removing the impurities and offal which would otherwise soon taint the air, and breed disease. In fact, if one of these birds receives a hurt, it is carefully attended to, and when recovered, permitted to go at large. By an ancient law of Bengal, a heavy penalty is attached to the killing of one of them. Two great reasons why they are more afraid of a European than of a native, are to be found in the native indolence of the Hindoo and the influence of his religion, which leads him to suppose that the spirits of his fathers dwell in the bodies of the animals, birds, insects, and reptiles around him,

and that his own soul will, by and by, be transmigrated into the body of some such creature. Thus, my native boy refused to kill a poisonous reptile, when I desired him to do so, saying, "My father is dead, and my mother is dead also; and I do not know but it is one of them."

The adjutant is a bird of passage; but the precise country where it breeds has, I believe, never yet been satisfactorily ascertained. One instance alone has been known of a nest having been found in Hindostan. This was discovered by a party of a European regiment who were crossing the country, and was built on the top of an old stunted tree. In it were two young ones, nearly fledged. The men who found them presented them to the officers, and they were esteemed as great rarities. When this bird stands erect, it is nearly as high as a common-sized man. It often stands for a length of time on one leg, and sometimes with expanded wings, when it is seen to great advantage. It was reported in Calcutta a few years ago, that the life of a European soldier had been saved by one of these birds in the following manner. The man being very much intoxicated, had fallen senseless upon the ground, at some distance from the barracks, where he lay for many hours unable to rise, and would have been all this time exposed to the rays of a scorching sun, which would most probably have been the cause of his death, had not a large adjutant come to his assistance, as when found, the bird was

standing over him with extended wings, thus completely shading his body from the sun.

One of these birds robbed me of a fine lively chamelion, which a friend, returning from the upper provinces, had presented to me, and with which I was much amused. I provided a large shrub, which I placed in an inclosed verandah, for its habitation. By this means we saw the creature in its natural state, and had an opportunity of observing the cause of the various changes its colours underwent. Some of the leaves of the shrub were of a reddish, others of a yellowish hue,—the most part being of a beautiful dark green. Whenever the creature glided by any of the red or yellow leaves, that part of its body which covered them from the eye of the spectator would assume just the same colour; and I often discovered that the form of its body was altered to suit the shape of the leaves amongst which it might be placed. So closely did it assume the shape, shades, and colours of the leaves around, that I have looked at the tree for some minutes, before I could discover it; and at length perhaps it has been found in the most conspicuous situation there.

How wisely has Providence thus endowed this creature with the peculiar gift of altering its colour! If this were not possessed, the poor reptile must soon perish, as its size is such, that any fly or beetle must be apprised of its approach long before it could reach the necessary point of nearness to dart out its tongue and secure the prize.—

I always found, that whenever it was irritated, it would change to a dusky black colour; and when pleased, to light pea green. The following description of the creature from the Cyclopædia, is so true to nature, that I prefer giving it to anything I can write on the subject.

"The head is very like that of some fishes, and is joined almost immediately to the breast, the neck being extremely short, and having at the sides two cartilaginous eminences, in the manner of fishes. It has a crest standing up in the middle of the forehead, and two others over the eyes, and between the crests there are two remarkable depressions; the nose and mouth, running from the eyes with a double edge to the end of the snout, resemble those of a frog. At the extremity of the nose there are two perforations, which seem to serve as nostrils; the mouth being always kept close shut, and the creature appearing to have no power of respiring but by means of these. Its mouth is furnished with teeth, or rather with continued denticulated bones. These are of no service in eating, since it preys upon flies, and swallows them whole; but may serve for its defence in holding fast a stick in its mouth, which, according to Ælian, this creature does, placing the stick crossways, to prevent its being swallowed by serpents.

"The structure and motion of its eyes are very surprising, being set in large cavities: they appear to be good-sized spheres, of which one-half stands out of the head, and is covered with a thin skin,

perforated with a small hole at the top, through which is seen a very vivid and bright pupil, surrounded by a brilliant iris. This hole is properly a longitudinal slit, which the creature opens more or less wide at pleasure; and the eye seems fixed to this eyelid, so as to follow all its motions, not turning round within it, as in other creatures. The motion of the eyes is not less singular than their structure, since it can turn them so as to see what passes either far backward, on either side, or directly behind it, without at all moving the head, which is fixed to the shoulders; and the creature can give one eye all these motions while the other is perfectly still. The trunk of the body is properly all breast, its ribs being continued to the ilia: the feet have each five toes, two behind, and three before, the hinder ones being as large as the others. This creature moves as slow as the tortoise, which appears very singular, as its legs are sufficiently long, and it has no great weight of body to carry; but it is said, that on trees, in its wild state, it moves very nimbly. Its tail, when inflated, is round as that of a rat or snake: when empty, it is very lank, and has three longitudinal ridges running along it. This tail is a great safety to the creature on trees, as it twists it round the branches when in any danger of falling."

Its pace, as stated, is most remarkably slow and formal; it generally puts out the foot and draws it backward and forward several times before it sets it on the ground. Yet, when alarmed, it can

move at a rapid pace for a few moments, This I proved by tying a thread to a large centipede, and letting it run towards the chamelion; when, if the centipede caught its eye, its pace was immediately quickened; and if the reptile drew very near, the poor affrighted chamelion would hurry to the nearest shelter, at almost as rapid a pace as a rat could do. The creature at length became so attached to me, that if I drew near to the shrub, it would approach the extremity of the bough, that I might put forth my hand to receive it; when, crawling up my sleeve, it would take its seat upon my shoulder, twisting the end of its tail round my ear for security. During the cold months it appeared at times to be in a torpid state, and seldom or never took any food: but as soon as the hot weather returned, it became brisk and lively, and would take six large cockroaches in the course of a day. I found by measurement, that the utmost distance to which it projected the tongue to take its prey was eight inches; though it commonly approached within six inches of a fly or moth before it made the attempt to catch it. The tongue at such times seemed to be unrolled, just in the same manner as a piece of ribbon would be, if a person were to hold the end, and cast the roll from him; whilst a glutinous substance plentifully spread over the surface of the tongue, rendered the escape of the insect impossible, if it did but touch any part of its body or wings. I never could observe any hue or colour in its various changes, but those of the vegetable

kingdom in which it moved, except when wrapped in a white handkerchief, or placed under a black hat; when, in the former case, it would assume a beautiful primrose, and in the latter a dusky brown colour. One mild day I was induced to place it on a small tree in the front of the house, for the purpose of watching its movements when apparently in a state of liberty, and was much pleased with the ingenuity displayed by the creature in its various changes:—at one moment inflating itself to a large size, to match some cluster of leaves or stem of the tree, it would assume the shade of each so correctly, that it required great penetration to discover the cheat; at the next, lean and shrivelled, it would stretch itself out from branch to branch, just as if it was one of the stems on which the leaves grew. Having been called away, I left it there, and returned just in time to see a large adjutant stalk to the tree, and seizing the poor chamelion, at one fell gulp bolt it down its rapacious throat. I shouted, but all in vain; the greedy bird was not to be diverted from its prey, and thus I lost my reptile friend.

It was not long afterwards that a beautiful milk white kitten, of the much admired Persian breed, which had been presented to me by Capt. Crouch, was seized as it lay basking in the verandah, by one of these voracious birds, and instantly swallowed, to the great regret of the young folks, who were remarkably attached to it. Notwithstanding these predatory acts, we considered the adjutants

as great benefactors, in consuming the refuse of the compounds and yards, which in that hot climate, would otherwise become an intolerable nuisance.

The jackal in this respect may be considered as an auxiliary, though I must confess, that useful as these animals are in eating the filth and carrion which abound, especially in the bazaars and ghauts, yet the depredations which they commit, and the howlings with which they disturb your nocturnal repose, seem more than equivalent to their utility, and lead the mind oftentimes to desire their total destruction. The noise which the jackals make every night must be heard to be fully conceived. Soon as the busy hum of the bazaars and streets is ended, and all nature seems about to take repose, their barking or howling commences. Whilst sitting in the verandah to catch the evening breeze, you hear the well-known cry, perhaps a solitary howl from a jackal at a great distance, and you seem glad that it is so far off. However, before your self-gratulations are completed, most probably five or six, or even ten of these clarion-tongued mourners open their cry simultaneously, close by the spot where you are sitting, and the sound thrills through every nerve. Then perhaps silence succeeds for a few minutes, when their cries again break forth in another quarter, and it seems as if an army of them was spread over all the country, as in every direction the same cries are heard; and woe be to any domestic fowl, kid, lamb, or rabbit that is not well

secured by high walls and safely fastened doors. Their voracity is so great, that when all other resources fail, they devour the remains of the putrid corpses which the tide leaves on shore. In the year 1824, one of the up-country rajahs paid a visit to the Governor-General, and as he came by the great Benares road, he left all his retinue at Howrah, instead of taking them over to Calcutta with him. Some of the elephants and camels were much jaded by the fatigues of the journey, so much so, that one of the largest elephants died, and the rajah ordered it to be buried in a plain at a little distance. An immense grave was immediately dug, and the unwieldy beast was, by the help of the other elephants, drawn to the place, and rolled into the yawning gulf below. It was a very interesting spectacle, as the surviving elephants all seemed to mourn its loss; and I could see the tears trickle down their cheeks in fast succession, as they paid this last friendly office to their deceased companion. The animal must have weighed many tons, and it could not have been carried to the grave but by the help of these sagacious creatures. Notwithstanding the depth of the hole, which was dug so deep as to allow six feet of earth above the body of the elephant, the jackals began their ravages, and in a very few days a hundred of these animals were feasting upon the spoil.—Holes leading down to the carcase were dug in all directions; and mostly when I passed the spot in the morning at sunrise, the jackals, glutted with

their night's repast, were about to depart to their lairs and hiding places, some of them so completely gorged as to be hardly able to move across the plain. So diligently did they work, that in a very short time the whole of the carcase was clean picked by them. One of my friends, now in England, was one night disturbed by something which seemed to lift up the bed on which he lay: putting his hand down by the side of the cot, to his great consternation he caught hold of the back of a jackal, which having examined the bungalowe in search of food, had found a loaf, with which it was trying to make its escape by dragging it under the low cot on which my friend lay. But as there was not space sufficiently large, at every tug the jackal gave to get the loaf away, the bed was jolted upwards. No sooner was he thus disturbed, than the fellow was glad to escape without his prey. This animal will carry off infants, if left unprotected in the night, but never meddles with youth or manhood unless in self-defence, when its attacks are ferocious to the last degree. Mr. S., who lived near me at Gusserah, found a jackal one morning within his garden, the door having been left open all night. He immediately shut it close, and as the garden was walled all round, thus precluded the possibility of the intruder's escape; and, arming himself with a club, began to give chase to it. The jackal made for the door, which being shut, destroyed his hopes of escape. After searching every corner of the garden, closely pur-

sued by Mr. S., all at once the animal turned round, and making a violent spring, seized Mr. S. by the throat, and brought him down, when the Mollees alarmed by his cries, hastened to the spot in time to save his life, and destroy the infuriated beast. Though not much hurt, yet for a long time this gentleman's mind was much perplexed, lest the animal should have been in a rabid state, as many of the jackals often are, when the consequences might have proved most distressing. However, through mercy, no such effects did follow.

The cadets often purchase jackals for a hunt, and many of the Portuguese set large hutch traps to catch them for this purpose; and when their visits become particularly annoying, Europeans do the same. Seldom a night passes without one being found in the trap, if a few bones or any meat be tied to the trigger, as these animals possess the most exquisite sense of smelling, and will scent their prey from a great distance. Amongst the natives, there are many proverbs and tales expressive of the cunning of these crafty creatures; and I certainly could hardly have credited the deception they will practise, if I had not witnessed the following scene. A jackal had been caught in a trap by a person whose premises were much annoyed by them; and by means of a large stick he thought he had killed the captive, by beating and poking him in the trap, as the animal lay quite motionless at the bottom. The door was then opened, and the jackal dragged out. He

appeared to be quite dead, and the gentleman laid hold of his tail and lifted him up, and turned him over and over. We then walked away, to send a Mhater to throw him into the river; but no sooner had we left the spot than the jackal ran off, as if nothing had been done to him. I thought he must have been stunned all the time by a blow, but I was afterwards told by many persons, to whom I related the circumstance, that such deceptions had often been practised by these crafty animals.

Those who have been sceptical respecting the account given of the stratagem used by Samson to destroy the corn of the Philistines, Judges xv. 4, may have all their doubts respecting the probability of the matter removed, by visiting Bengal, or by receiving the testimony of those who have visited that country. It is said, that "Samson went and caught three hundred foxes, and took firebrands, and turned them tail to tail, and put a firebrand in the midst between two tails; and when he had set the brands on fire, he let them go into the standing corn of the Philistines, &c. &c." Now any person in India, with half the authority of Samson, might obtain, not only three hundred, but three thousand of these animals, in a very short time, if his commands were issued, as they swarm throughout the whole country, and are easily taken. When I have beheld the remains of a fellow mortal devoured by these beasts of prey, I have called to mind the words of the Psalmist, (Psalm lxiii. 10.) "They shall be a portion for

foxes." And when I have explored the ruins of some decayed castle, or the remains of a once splendid palace, I have been reminded of the desolation of Jerusalem, described by Jeremiah, when in his Lamentations he says, "For this our heart is faint; for these things our eyes are dim; because of the mountain of Zion, which is desolate; the foxes walk upon it;" by seeing the foxes and jackals quietly stealing along the walls, or walking over the mounds of mouldering bricks, and through the dilapidated halls, where once the presence of princes shed lustre on all around.

The elephant is a valuable auxiliary to government, in transporting stores and troops to the different stations, when no water conveyance is available, especially when the army takes the field; and is much used by the native grandees and Europeans generally who live in the Mofussil. Of all animals it is the most docile and tractable; but so much has been written on this subject, that I shall confine myself to my recollections. At the siege of Bhurtpore, a very heavy piece of ordnance was required to be drawn up an immense precipice, and many unsuccessful efforts were made to accomplish the task, when it was considered that it was a hopeless job, as, with the whole strength of the detachment, if they gained a foot of ground, they lost it again directly, and to gain this temporary advantage required the most vigorous efforts they could possibly make. In this dilemma it was suggested by a conductor, who knew the animal well,

that old Suwharree, (as the elephant was called,) should be brought to the rear and made to block the gun, so that they might not lose the little ground they gained. This was immediately done, and the mohout made him understand what was required for him to do. The elephant immediately knelt down, and fixing his forehead against the muzzle of the gun, kept it firm in its position, and when the party pulled, Suwharree gave a violent heave, which sent the ponderous burthen forward many feet, and kept it there whilst the others gained fresh strength, and by this means the job was soon accomplished. Doctor V. being about to travel to a distant station, in the Mofussil, had many government elephants put under his charge: these were all brought over to Gusserah, to wait his departure; and as he was staying with my esteemed friend Mr. B., I cheerfully complied with his request that the beasts might remain beneath a shady grove of mangoes in my large compound. There I had a constant opportunity of watching all their motions, and was delighted and surprised to witness their sagacity and docility. Every morning they all came to the river side to wash; lying down upon one side in the stream, each elephant would fill its trunk with water, and squirt it over the place where the mohout was rubbing, then kneeling would perform the same operation on its back, and lastly on the other side, until the whole body was cleansed; when returning to the grove, and the flies beginning to be troublesome, the

whole train would gather large branches, and wielding them with their trunks, brush away the flies from all parts of the body. One of these elephants, in passing through the bazaar, suddenly came upon a man sleeping in the path, when, rather than crush him beneath its foot, the careful animal rolled him over with its trunk, and placed him out of danger. It was some time before the man was sensible of what had taken place, as he appeared to wake in a terrible state of alarm; but the elephant acted with the greatest coolness and caution. Those elephants which are used in tiger shooting are peculiarly brave, as well as docile. My good friend, Mr. B., was an expert shot, and had killed many tigers, from him I heard several interesting anecdotes of the sagacity displayed by his elephant in passing through the jungles.— Whenever a branch hung in the way of the howdah, although the elephant itself might pass securely beneath it, yet knowing it would incommode its master, the considerate beast would seize it with its trunk and rend it off, that no inconvenience might be sustained by its rider. Whenever an elephant scents a tiger, (which it can do at some distance,) it utters a shrill cry, and elevates its trunk perpendicularly, so that when the tiger charges it may be prepared to repel the attack, as also to prevent a surprise, as, if the tiger can but seize its trunk, the elephant is disarmed. The leaps or springs which the tiger makes in its charge are truly astonishing, yet a well trained

elephant will generally succeed in repelling the most furious attack, by dashing the springing tiger to the earth with its trunk; when, if its foe be at all stunned or maimed by the fall, or wounded by the rifle of the sportsman, the ponderous foot of the mighty beast will crush the fallen victim, and complete its total destruction. But it commonly is the case, that a well-directed ball stops the career of the tiger before he reaches the point of attack. When an elephant turns away from the contest, the life of its rider is in the greatest jeopardy, as the tiger can easily climb up in the rear, and seize the person in the howdah, before he can turn to defend himself. An instance of such seizure did occur some few years ago, when the gentleman, who was carried some miles by a tigress, was delivered from the most imminent danger; the circumstances were as follows. A party of Europeans, consisting of Indigo planters, and some of the officers of a native regiment, stationed in their neighbourhood, went into the jungles for the purpose of shooting tigers. They had not proceeded far before they roused an immense tigress, which with the greatest intrepidity charged the line of elephants on which they were seated; when a female elephant, in the direct point of attack, which had been lately purchased and hitherto untried, turned suddenly round to fly from the field of battle, shewing the greatest dread of the approaching foe. It was in vain that the mohout exerted all his skill to make

her face the tigress, which instantly sprang upon her back, and seizing the gentleman by the thigh, speedily brought him to the ground, then throwing him (quite stunned by the fall) over her shoulder, just in the same manner as a fox carries a goose, she started off into the jungle. Every rifle was pointed at her, but no one dared to fire, because of the position in which the captive lay. She went through the jungle grass much faster than the elephants could do, and they soon lost sight of the tigress and her prey; yet they were enabled to trace her by the blood in her track, and, as a forlorn hope, they resolved still to follow on, to see if it were possible to save the remains of their friend from being devoured by the ferocious brute. As they proceeded the traces grew fainter and fainter, until at length, bewildered in the heart of the jungle, they were about to give up the pursuit in dismay, when all at once they came most unexpectedly upon the objects of their pursuit, and beheld the tigress lying dead upon the long jungle grass, still griping the thigh of their associate in her tremendous jaws, whilst he, though still sensible, was unable, from loss of blood, to reply to the questions proposed. To extricate his leg was impossible, without first cutting off the head of the tigress, which was immediately done, and the jaws being severed, the fangs were drawn out of the wounds; and as one of the party providentially happened to be a surgeon, the patient was properly attended to, and the party had the great

felicity of returning with their friend, rescued from the most perilous situation, and with hopes of his recovery. He was taken to the nearest bungalowe, and, by the providential aid thus afforded, he was in a short time able to see his friends, and to explain how it was that the animal was thus found dead. For some time after the beast had seized him he continued insensible, being stunned by the fall, as well as faint from the loss of blood, and the excruciating pain which her fangs inflicted: when he came to himself, he discovered that he was lying on the back of the tigress, who was trotting along at a smart pace through the jungle, and every now and then his face and hands would receive the most violent scratches from the thorns and bushes through which she dragged him. He gave himself up as lost, considering that not the least glimpse of hope remained, and determined to lie quietly on her back, waiting the issue—when it struck his mind that he had a pair of pistols in his girdle, with which he might yet destroy his captor. After several ineffectual attempts, from the weakness which the loss of blood had occasioned, he at length succeeded in drawing one from the belt and directing it at the creature's head; he fired, when the only effect it seemed to produce was, that after giving him an angry shake, by which she made her fangs meet more closely in his flesh, her pace was quickened. From the excruciating pain thus produced he fainted away, and remained totally unconscious of what was pass-

ing for some minutes, when recovering a little, he determined to try the effect of another shot in a different place; so getting the remaining pistol out of his girdle, he pointed the muzzle under the blade bone of the shoulder, in the direction of the heart, and once more fired, when the tigress fell dead in a moment, and neither howled nor struggled after she fell; neither had he power to call out for aid, though he heard his friends approaching, and was fearful that they might pass the spot without discovering where he lay. Through mercy he recovered from his wounds, and was living when I left India, although he was quite lame; the sinews of his thigh being dreadfully lacerated by the fangs of the tigress.

Saugor Island, at the entrance of the Hooghley, was formerly very much infested with tigers, and although some portion of the island has been cleared, by the labours of a joint stock company formed in Calcutta, and called the Saugor Island Society, still a great number remain, which are very dangerous to those persons who are employed in clearing away the jungle. During the time I was on board the Comet steamer, which lay at anchor off the island, a sircar's boat's crew went on shore, for the purpose of cooking their dinner; but before they had lighted the fire to commence operations, a tiger sprang upon the poor manjee, who was sitting on the beach, whilst the dandies were making the curry, and carried him off into the jungle, when the affrighted sircar lost no time

in seeking refuge on board the Comet, and we could hear the lamentations of the boatmen long before they reached the vessel. So much terrified was the sircar, that he seemed to be unable to move hand or foot, and it was with difficulty he managed to get up the gangway of the steamer.

In passing through the Sunderbunds, it is a very common thing for one of a boat's crew to fall a sacrifice to these voracious animals, as the innumerable little islands formed by the multifarious streams into which the mouth of the Ganges is divided, intersecting each other at all points, abound with tigers and deer. Some of the former have been known to stray as far as the environs of Calcutta. I remember a tiger found its way to Dumdum a few years ago, and the tidings reaching the cantonment, the young officers and cadets immediately sallied forth, some armed with fowling pieces, others with spears, but all apparently unconscious of the danger to which they were exposed. Very fortunately for its pursuers, the beast was glutted with its prey, having killed a bullock, on which it had feasted during the night, and had taken up its quarters in an old ruinous hut, whither it was watched by some of the poor peasants, who were tremblingly alive to the danger which threatened both themselves and their cattle. They soon directed the Europeans to the spot, and the cadets, with characteristic heedlessness of danger, surrounded the place, and one, more bold than the rest, went forward and shut

to the door, which stood open: this was no sooner done than they barricadoed it with stakes, and peeping through the crevices, they beheld the tiger couchant in one corner of the hovel, when every fowling piece was levelled at it through the chinks and apertures of the walls, and a whole volley of bullets, slugs, and shot was poured into it. After three or four such volleys had been repeated it ceased to move, and the door being opened, they dragged forth their fallen victim in triumph, and returned elated with the success with which their expedition had been crowned.

There are many of these animals in the Morung forests, where at one season of the year many persons are employed in cutting down saul timber, and in bringing out, by means of bullocks and hackries, those trees which were felled the year before. These men have a peculiar mode of driving away the tigers, which appears to savour somewhat of fiction; but I was assured by my esteemed friend, Mr. B., who had for years employed a great number of these persons, that it is the case. Their method is this: when a tiger is found to be near where they are at work, one of the party, in a state of nudity, excepting a girdle round his waist, which is filled with small pebbles, approaches the lair of the beast on all fours, making a peculiarly hideous noise, and using the most extravagant gestures, ever and anon casting a few of the pebbles at the tiger, who views the strange figure, which gradually draws nearer to it, with

evident marks of trepidation, and slinks back from his approach; the gestures of the man now become more violent, and being accompanied by a copious discharge of pebbles, and a still more hideous shout, cause the affrighted animal to seek safety by a hasty retreat; and no sooner is the tiger's back turned to the crawling man, than a signal being given by his voice, the whole band of workmen join in a continued cry, until the poor trembling brute is far beyond the reach of its supposed pursuer. So expert are the men engaged in this employ, that they have no hesitation in going into the most wild and lonely jungles, as this method was never known to fail of sending away the beasts of prey around them.

An officer of a native regiment was conducting an escort with treasure through a wild part of the country, when a tiger unexpectedly sprang upon the officer, and would have taken him off, had it not been for the cool and determined bravery of a sepoy who was near him at the time. This man charged the tiger with his fixed bayonet, and with a furious thrust pierced the animal just below the shoulder bone, at the moment he seized his commander. The tiger let go his hold, and ran forward; the sepoy clung to his musket, and ran forward too, giving the infuriated animal no opportunity of retaliation, by keeping the bayonet still fixed in the wound, until in a few minutes the tiger fell dead at his feet, and the poor fellow had the satisfaction of saving the life of his officer, as

well as of receiving promotion for the fidelity and courage which he displayed. With Europeans the sepoys are always most courageous; but if left to themselves they seem to doubt their own sufficiency, and thus, through diffidence, often fail of achieving that which, under the command of European officers, at other times they would easily perform. Of all soldiers, the sepoy is most attentive to the orders given, and strict in the literal fulfilment of them; of this several instances came under my own knowledge. An officer of high rank lived in an elegant house, in the midst of a large pleasure ground, and as he was on the staff, and in an official situation, a guard was stationed on the premises, and a centinel posted before the house. Orders were given by the officer, that the sepoy on duty should prevent any person, except his lady and children, from walking across the lawn, out of the regular path. It was not long after this order was issued, before the sentinel observed the officer himself walking across the grass plat in the front of the house, when he marched up to him and declared that he must not walk there, as his orders were to let no person, except the lady and the children, pass that way. It was in vain that the commander of the station told him that the order was issued by himself, and so forth, as the sepoy still persisted in declaring, that his hookham was that no person whatever, except the lady and children, was to promenade there, and the officer, smiling at the literal interpretation

given by the sentinel, went to the guard-room and ordered that he himself might also have permission to cross the lawn; and I believe the sentinel was soon after made a naick, or corporal. Another instance, which might have proved of the most serious consequence, occurred at the hospital at Dinapore. At a time when great mortality prevailed, a sentinel was posted at the entrance of what is called the dead room, where the bodies are placed soon as life is extinct; and amongst other local orders he was directed not to let the bodies be taken away during the night. It so happened that a young man had fallen into a sort of trance, which had been mistaken for death, and had, during the evening, been removed to the dead house. In the course of the night he recovered so far as to know the situation in which he was placed, and summoning all his strength, he came to the door, with an intention of crossing the little court to the hospital; but not without being perceived by the sentinel, who, although he was evidently much alarmed, yet declared his hookham was, that no dead man should go from the place that night, therefore he must go back; and on the poor young man's attempting to pass by him, he very deliberately carried him back and fastened the door, until the relief guard came, when he reported that a dead man wished to come out, but that he had detained him, according to his orders. The naick immediately opened the door, and tak-

ing him up in his arms, carried him to a bed in the hospital, and then summoned the steward to his aid, when by means of proper treatment the youth recovered, and was in a short time able to perform his duties as before, after having literally been numbered with the dead.

CHAPTER XIII.

" With gallant pomp and beauteous pride
The floating pile in harbour rode;
Proud of her freight, the swelling tide
Reluctant left the vessel's side,
And rais'd it as it flow'd.

The waves, with eastern breezes curl'd,
Had silver'd half the liquid plain;
The anchor's weigh'd, the sails unfurl'd,
Serenely mov'd the wooden world,
And stretch'd along the main."

BUFFALOES—ADVENTURE WITH A HERD — DESCRIPTION OF THEM—GENTLEMAN PURSUED BY ONE—NARROW ESCAPE — GOVERNMENT CATTLE — STEAM BOATS—SURPRISE OF NATIVES—BURMESE WAR—BOATS CAPTURED—JEWISH COMMERCE—HARBOUR OF CALCUTTA, SHIPS BURNT, &c.

A GREAT number of buffaloes are to be found in Bengal, both *tame* and *wild*. The former are very useful hard-working animals, the latter the most formidable foe you can encounter, as the experience of hundreds has testified. I was passing down the river from Dinapore to Calcutta, when I was unexpectedly brought into company with about a dozen of these terrific animals; but happily suc-

ceeded in making a safe retreat. The boat had just put to for the night, near the foot of the Rajmahal hills, when, as the sun was not down, and the evening was pleasant, I took a gun in my hand, and accompanied by Gobin, a Hindoo servant, strolled a little way inland. Having ascended a small eminence, we beheld a beautiful valley on the other side, in which was a large sheet of water, surrounded by flowering shrubs, of a different species from any I had before seen. Anxious to examine them, and delighted with the beauty of the place, I descended to the edge of the tank, and sitting down on the bank, sent Gobin to the other side to gather some of the flowers, which were in fuller blossom than those around me. Whilst he was performing his errand, I observed several curious looking black balls, moving in a very mysterious manner to and fro on the surface of the water. At first they kept in the centre of the tank, but soon drew nearer to the bank, and became larger as they approached it. I was wondering what they could possibly be, when Gobin came running back at full speed, shouting and bellowing with all his might; and what surprised me most was, that, instead of coming towards me, he ran up the hill by the way we came. What he said I could not make out, but from his gestures I comprehended that he wished me to flee too. So catching up the gun, which I had laid on the grass, I rose to follow him, and then discovered the cause of his alarm, as about a dozen large buffaloes,

which had been bathing with only their nostrils above water, emerged from the tank, and seemed preparing to follow him. Fear gave wings to my feet, and I soon gained the summit of the hill, when on looking round I saw the herd of buffaloes sporting and gamboling round the tank, without attempting to follow us; and in a few minutes they made a furious rush towards the thicket on the other side, and disappeared.

With regard to this animal, the Rev. W. Tennant observes, " They are generally jet black, and characterised by long semicircular horns, which, instead of standing erect, or bending forwards, are laid backwards upon the neck. These horns, which, from their awkward position, you at first may imagine inoffensive instruments, are in reality most formidable weapons. If you either come upon the buffalo by surprise, in a situation where he cannot escape, or offer him any provocation, he makes a violent attack, with his snout placed between his fore legs, and his horns pointed forwards. If you cannot escape the push, by instantly leaping aside, you are caught upon his horns, and infallibly torn to pieces. So quickly does he turn and renew his attacks, if he fail in the first onset, that there is no hope for the devoted victim of his fury, if he cannot reach a tree. Even when the traveller has been thus fortunate, so implacable are the resentments of this animal, that many instances are known where he has remained for several hours at the root of the tree, expressing his rage and dis-

appointment. One gentleman, who fortunately escaped in this manner, assured me, that his pursuer kept him a close prisoner upon a tree for a great part of a day; till he at last bethought himself of throwing down his coat; upon which, having satiated his rage, the buffalo disappeared.

"With all this hostility, the buffalo is, strictly speaking, neither a predatory nor an offensive animal. He is in general roused by some provocation, or instigated by the principle of self defence, before he commences an attack upon man. Happy it is for the poor Bengalees, that this is the case; for his immense strength enables him, when they fall in his power, to toss them in the air with as much facility as he would a cat: and if you may judge by the terror of the natives on the appearance of a wild buffalo, you must conclude that it is not uncommon for them to fall a sacrifice to his resentment. I had lately an opportunity of seeing one of them surprised on the river side, by my dandies (boatmen) in his retreat among thick grass above six feet high. The poor sailors instantly precipitated themselves from the bank into the river, with screams of terror. Happily for us, the animal himself seemed to have been agitated by similar sensations, for he scampered away with great speed to a considerable distance, before he even ventured to look behind him."

A gentleman at Purneah had been out hog hunting, and as he was returning homewards fell in with a single buffalo, which immediately gave

chase to him. Several of his friends, who were at some distance behind, at first began to laugh at the circumstance; but their fears were soon aroused, when they saw the determined manner in which the buffalo persevered in the chase, and that the horse on which the gentleman was mounted, although a very fine animal, could not maintain his distance from the infuriated pursuer; and their feelings were still more highly excited, as they beheld the buffalo apparently more furious the nearer he approached the object of its pursuit. They at once determined to attack the beast in the rear, and so divert him from the pursuit of their friend. At full speed they charged upon the buffalo, with their hog spears couched, after the manner of ancient knights; but long before they could have reached the spot, the horse and its rider must have fallen victims to the fury of the buffalo, if, as a last resource, the gentleman had not urged his horse into a deep river, on whose banks they were. The buffalo followed; but there his advantage failed—as, though he could swim much faster than the nearly exhausted horse, yet the rider still kept him at bay, by giving him some desperate wounds about the nose and eyes with his long spear, and in this manner escaped until his friends arrived, who soon finished the business, by spearing the animal in the water, and thus delivered the horse and its rider from imminent peril.

It is said, that if a single buffalo be met with, it never fails to attack the party who is unfortunate

enough to come in contact with it; but that a herd will not pursue the traveller who may chance to cross their path, unless some act of defiance be given. From my own adventure, and the circumstance just related, I should suppose this may be true.

Notwithstanding these ferocious habits, the buffalo is easily tamed, and is more serviceable as a beast of burthen than the ox, being stronger; still, no buffaloes, I believe, are used by Government in transporting stores or baggage across the country. Their oxen are beautiful animals, larger than the common breed, and being well fed, are sleek and fat, and very efficient in the artillery trains.

The first day of every month, a muster is held at all the stations of the army, when all soldiers, European or native, with the whole of the cattle of the station, are paraded at day-break, and reports made of the deficiency, if any, in the number of elephants, camels, horses, or bullocks. These inspections tend very much to the remedy of all abuses which may at times creep in, as well as to produce an imposing effect upon the minds of the natives. Just after the Burmese war was concluded, and many of the regiments (or rather skeletons of regiments) had returned, the General, before whom the muster was holden, inquired where a particular regiment was, as it had not yet appeared on the ground? when a quartermaster, who was standing before him, immediately replied, "Here is the twenty-fifth, (or whatever

the number was) your honour."—"What!" said the General, "are you the only person fit for duty?"—"Yes, Sir," was the reply; and it really was the case, that, out of a regiment of sepoys, a thousand strong, some few months before, the greater number had fallen victims to the Arracan fever, as comparatively few had fallen in battle, and the remainder were so debilitated by it as not to be fit for duty. Arracan proved a second Walcheren to the European troops; and many of our brave fellow countrymen, who had escaped amidst all the dangers attendant on storming Burmese stockades, were laid low by the fever, of an intermitting kind, which seized them in that unhealthy clime.

When the troops returned to Calcutta, from Rangoon, they brought a great number of Burmese idols with them; some were of marble, as large as a full grown man, others were covered with silver tinsel, and much smaller in size. Many of the latter have found their way to England, and are all of one form, as the Burmese are worshippers of Bhood, and have not a plurality of gods.

A great number of gun-boats for the expedition were built in the dock-yard, close to my compound, but I believe were found of comparatively little service, whilst the Diana steam-boat proved a most efficient auxiliary during the whole of the campaign. This vessel was fitted up with brass swivels, which would bear upon any object, and was well adapted to the river service. The Burmese war-boats were very long, and nu-

merously manned, some containing a hundred and fifty warriors. These boats, when the expedition first anchored in the river, were very annoying, as the moment the flood tide ceased they began to manœuvre, and being above our fleet were conscious that from their long and narrow build and the little water which they drew, none of our boats could make way against the tide, as they could do. Thus for some days they would come down very near to the anchorage, and insultingly shake their spears, and bid the troops defiance. When the Diana arrived, her steam was got up, ready to make a start when the tide should turn; and no sooner had the war-boats as usual approached near to practise their wonted boastings, than the steam was put on, and she boldly dashed into their midst, running down several, and capturing the rest, as the Burmese were too much astonished and paralysed to make any resistance, or efforts to save their boats. Most of them jumped overboard and swam to shore, whilst her swivels made sad havoc among the crowds thus huddled together in the boats and river. Never having seen a steam vessel before, they considered that it was some large monster that was thus suddenly come to attack them, not conceiving it possible that a vessel without sails could move at the rate she did against both wind and tide. From that time their war-boats were useless.

I witnessed the same feeling of surprise evidenced by the natives of Calcutta when the Diana made her first trip up the river, which was some

length of time before Captain Johnstone brought out the Enterprise,—Wah, Wah, Wah, was exclaimed on all sides. "Is it alive?" said a sircar to a dingheywhallah. "See its feet," was the reply, pointing to the paddles. And it required the greatest self-possession to avoid laughing at the many serious questions that were asked respecting the vitality of the boat. When the matter began to be more clearly understood, I could perceive that the English character for wisdom rose much higher in the minds of the natives, as no discovery ever seemed more wonderful to them, than that of making a boat to travel against the current of the river, without the aid of sails or tow-line, especially as in the river Hooghley it is a work of much labour and time to warp a ship up the river, even when stout hawsers are employed, with a hundred extra hands on board. The mariners belonging to a Chinese junk lying off Burrah Bazaar Ghaut, seemed more amazed at the sight, if possible, than the Bengalese themselves, as, being less acquainted with European resources, they were not prepared to expect such a wonderful display of mechanical skill, their own vessel being probably the nearest in its construction to those by which Solomon used to receive "gold and silver, ivory, and apes, and peacocks." One thing no doubt is an improvement in the estimation of the Chinese, on the antique models to which I refer, that is, the Chinese junks have two large eyes painted on the bows. Upon my asking a Chinese carpenter why these

eyes were placed there, he emphatically answered in broken English, "*No eye, how see rocks?*" The Manilla boats are also curious specimens of naval architecture; and if we take for granted that the rule laid down by some writers is correct, namely, "That we can pretty accurately judge of the progress which nations have made in civilization, by the perfection to which their skill in naval architecture has arrived;" we must conclude that these nations are still far behind all others in the most important point of civilization.

It has been argued by many, that India was visited by the fleets of Solomon; but from all that I have been able to gather on this topic, I am inclined to adopt the sentiments of Dr. Robertson, in his "Disquisition on India," which are these:

"In what region of the earth we should search for these famous ports which furnished the navy of Solomon with the various commodities enumerated by the sacred historians, is an inquiry that has long exercised the industry of learned men.—They were early supposed to be situated in some part of India, and the Jews were held to be one of the nations which traded with that country. But the opinion more generally adopted is, that Solomon's fleets, after passing the straits of Babelmandel, held their course along the south-west coast of Africa, as far as the kingdom of Sofala, a country celebrated for its rich mines of gold and silver, (from which it has been denominated the Golden Sofala, by Oriental writers,) and abounding

in all the other articles which composed the cargoes of the Jewish ships. This opinion, which the accurate researches of M. D'Anville rendered highly probable, seems now to be established with the utmost certainty by a late learned traveller; who, by his knowledge of the monsoons in the Arabian Gulf, and his attention to the ancient mode of navigation, both in that sea and along the African coast, has not only accounted for the extraordinary length of time which the fleets of Solomon took in going and returning, but has shown, from circumstances mentioned concerning the voyage, that it was not made to any place in India. The Jews then, we may conclude, have no title to be reckoned among the nations which carried on intercourse with India by sea; and if, from deference to the sentiments of some respectable authors, their claim were to be admitted, we know with certainty, that the commercial effort which they made in the reign of Solomon was merely a transient one, and that they quickly returned to their former state of unsocial seclusion from the rest of mankind."

Perhaps there is no harbour in the world which displays so great a variety of models in naval architecture as the port of Calcutta. From the British free trader to the tiny canoe, there are vessels of all grades, nations, makes, and builds. The merchant vessels pertaining to Calcutta are numerous and large. In 1826, the year in which I left India, their number was 108, registering 36,673

tons, and comprising one ship of 1100 tons and upwards; one of 800; three of 700; three of 600; thirteen of 500; eighteen of 400; twenty of 300; twenty-six of 200; eighteen of 100; and five of 50 tons and upwards. These are all fine vessels, most of them being teak built; and, with the exception of a few, which are called godowns, from their capacious qualities, are fast sailers. I witnessed many ship launches from the different yards around me. The river at such times presents a splendid scene, as all the ships hoist their colours, and the banks are lined by natives of the higher ranks, whilst the yard where the launch takes place is crowded with Europeans, all having large umbrellas held over them by natives in coloured or white turbans and vests, which gives a depth of colouring to the scene which it is impossible for the pen to describe. Lady Amherst, attended by Bishop Heber, honoured one of Messrs. Vrignon's launches with her presence; and a splendid *dejeuné* was provided in the mould-loft, of which her Ladyship partook.

Of all the spectacles that I beheld on the river, a large ship on fire was the most awfully grand, and led me to form an opinion of the heart-rending scene which must necessarily follow when a ship takes fire at sea. I saw three large ships within the space of four years burnt in the river Hooghley. If I recollect right, their names were,—the Commodore Hayes, the Morning Star, and the Stanmore. One of them was just ready to sail for

England, and had all her cargo and passengers' luggage on board, as well as her sails bent. The fire was occasioned by the carelessness of an ayah, (or female servant,) belonging to a lady passenger, who let fall a candle in one of the cabins, which ignited some loose paper; when, instead of calling for help, she endeavoured to extinguish the fire with her hands, but without effect, as it soon reached the bulkheads and venetians, which being all of deal, and in that climate excessively dry, blazed most furiously, and soon spread throughout the whole of the range of cabins on the gun-deck, and baffled all efforts subsequently made to stem its progress. The ship was towed clear of the other vessels in the harbour, and was soon burnt to the water's edge. I have seen many grand displays of pyrotechnical skill, but never saw any artificial fire equal in grandeur to the appearance which this ship presented, when the fire ran up her shrouds, and every rope became an illumined line. It was distressing to hear the cries of the pigs and other animals which could not be rescued from the devouring element. One poor pig made its way through a port on the forecastle, singed nearly as much as if it had been killed for bacon, and reached the Howrah shore in safety; but was soon released from its sufferings, by a humane person who beheld the poor animal's piteous condition. Fowls scorched in like manner were picked up by the boats; and many sheep were also found struggling in the water, being too

much burnt to swim. Altogether, the scenes attendant on this fire were of the most distressing nature.

The conflagrations of the other two ships were much the same in appearance, but divested of the painful scenes of animals burning alive in the flames. One of them had nearly been the destruction of many others, as it was anchored opposite to Mr. Montgomery's yard, and the cable being burnt, it drifted towards the whole line of vessels moored to the Company's buoys; but, owing to the intrepidity of Messrs. A. Montgomery, W. Reeves, J. Bastard, and others, it was grappled, and towed clear of the shipping, and brought down to the shallow water opposite Howrah custom-house, where it was soon destroyed. The dingheywallahs were very active in securing any articles that floated from the wreck, but not one came to render any assistance in the salvage of the shipping, or of the cargo on board. The copper bolts were speedily extracted from the wreck, and many of the boatmen made fortunes by the spoils, (when I say fortunes, I do not mean such fortunes as Englishmen are fond of making); but some of them realised a hundred rupees, for goods and portions of the wreck picked up in the river, and afterwards sold to native merchants.

CHAPTER XIV.

"Say, ye bright throng, who breathe supernal air,
Who flock around the sacred throne of God,
And celebrate the triumphs of the skies,
Are ye not happy? Happier far than we,
Who toil 'midst tempests, quicksands, boist'rous seas,
With scarce one ray to mitigate our gloom!
Can human friendship, friendship most refin'd,
E'er urge you once to leave yon heavenly seats,
And bliss, so well adapted to your nature?
'Tis true, we feel your worth, your loss deplore,—
When sever'd from us, Nature's feelings woke,
And resolution soften'd into tears.
But why lament the loss? 'Tis only sleep!
Faith in the Lord draws e'en the sting of death,
And gives assurance of a better meeting.

FIRST VISIT TO HOWRAH—PREACHING THERE—CROSSING THE RIVER—PROVIDENTIAL ESCAPES—FREAKS OF DINGHEYWALLAHS—KINDNESS OF FRIENDS—EPISCOPALIAN CHAPEL—CURIOUS MISTAKE—ERECTION OF CHAPEL—NATIVE CHAPEL AND SCHOOLHOUSES—ESTABLISH AN ACADEMY—FATIGUING LIFE—DEATHS OF MISSIONARIES—MISSIONARY ASPIRATIONS.

SOON after I had joined the mission families in Calcutta, it was deemed expedient to open a new station at Howrah, on the opposite bank of the Hooghley, there being many Europeans resident

there, as well as numbers of Indo-British families, and a large population of Hindoo and Mussulman natives, for the whole of whom no place of Christian worship existed. The consequence was, that from the dangers and inconvenience attendant on crossing the river to Calcutta, very few indeed of the Christian inhabitants could enjoy the privileges of the Sabbath. It is true, in fine weather some of the ship-builders who had bauleahs at command, would run across to the morning services, taking some part of their families with them; but in the freshes and rainy season, hardly any would venture to brave the dangers which the passage presented. My esteemed friend, the Rev. Eustace Carey, had often been induced to visit them, and occasionally to preach in a small bungalowe belonging to a protestant Portuguese, as well as to the natives in the bazaar, and beneath a large peepul tree, where four roads meet, at the corner of the old school grounds. Sebukram, a native preacher belonging to the Serampore establishment, had also for some years been actively engaged at Seebpore and the neighbourhood, in proclaiming the Gospel to his deluded countrymen. Still no regular plan had been followed for preaching the word of life to the inhabitants of Sulkea and Howrah. It was therefore proposed by our brethren, that I should accompany Mr. Carey to Howrah, with a view to the arranging of matters, so that stated services might be held there in future. Notice was accordingly sent to the

Christian friends at Howrah of our proposed visit, and I shall never forget the cordial and hearty welcome we received from them. As we were crossing the river, Mr. Carey, pointing to the distant ghaut, said, "There are our friends waiting to receive us;" and no sooner did the boat touch the shore, than two good men (Messrs. Jansen, a Dane, and Bonner, an Indo-Briton,) stepped on board to greet us. Alas! these kind friends were soon removed by death, but the remembrance of them is still dear.

The little bungalowe to which we were conducted was speedily filled with British, Indo-British, and Portuguese Christians, all desirous of hearing the word of truth. I remember the text I preached from was John xii. 21, "Sir, we would see Jesus." After the service, at the request of all present, I engaged to come over to them on the succeeding Sabbath; and from that time I continued to visit them regularly on the Lord's day and Thursday evenings.

Many were the perils I encountered in crossing the river at all seasons, especially after service in the evening, but mercy and goodness still preserved me. One dark night, Mr. W. H. Pearce had kindly accompanied me, to aid in the arrangement of matters for the formation of an auxiliary Missionary Society; when, as we were returning, and had just entered within the range of the buoys on the Calcutta side (the freshes then running at the rate of eight knots an hour), the boat ran foul of a haw-

ser by which a pinnace was moored to one of the buoys. In an instant, we were dashed alongside the vessel; when Mr. Pearce and myself providentially were saved from impending death, by clinging to the shrouds of the pinnace, by the aid of which we reached the deck in safety, and received the congratulations of a Major in the Hon. Company's service, who with his family was on board, waiting to start with the morning's tide. Our boatmen swam on shore, being most expert in that art; but the dinghey was capsized, and found at the entrance of Tolly's Nullah the next day.—The boat of the pinnace soon conveyed my friend and self on shore, grateful for our preservation.

At another time, late in the evening, when the heavens were obscured by one of those dense black clouds which presage a north-wester, so that no object whatever could possibly be discerned, except when the vivid flashes of lightning momentarily revealed the dangers by which we were surrounded, we heard a boat coming down the stream, and supposed we were entirely out of the reach of danger. And so we were, as it regarded the vessel that was approaching; but a flash of lightning soon enabled us to discover that we were hasting to destruction upon the bows of a salt vessel at anchor in the stream. By a vigorous effort of the manjee and dandies, the boat was brought to face the current, and by the manœuvre thrown into the very course of the large bauleah, that was rapidly coming with the stream. The consequence was,

that a concussion took place which must inevitably have destroyed our boat, had it not been providentially the case, that the very points of the prows of both boats came in contact with each other, by which means our dinghey rebounded with a shock that threw the two dandies into the river, and laid me prostrate on the deck, at the same time sending the boat clear of both Scylla and Charybdis; and I was not a little gratified to find the poor boatmen had been enabled to catch hold of their respective oars, which still remained firmly shipped; and thus they were enabled to scramble upon deck again. We could not regain the way we had lost; and I was thankful to be landed in safety at a ghaut half a mile below that to which we were originally making.

I was once placed in a very dangerous situation whilst crossing from Sulkea Puckah Ghaut to Burrah Bazaar Ghaut, from the crazy boat into which I had entered (an open dinghey) springing a leak in the middle of the river. One of the bottom planks had started, and the water rushed through in torrents, so that in a very few minutes the boat would have filled, and, as I could not swim, this would in all probability have proved fatal to me, had not my sircar, with more self-possession and presence of mind than the natives generally possess, pulled off his turban, and with his feet forced its folds into the hole, and by standing upon it enabled me with my hat to clear the water out, so as to reach the shore in safety.

The dingheywallahs were, from the circumstance of being regularly paid the accustomed fare, without those deductions which too many passengers make, all anxious to take me over at any time; and this anxiety was often the source of, to me, most unpleasant, but to spectators, most laughable results. At the time of low water, the boats cannot come within many yards of the ghaut, so that passengers are obliged to be carried through the mud of the beach by two boatmen, who bring a small board, on which the passenger seats himself, with his arms round the necks of both the men, who, lifting the board, carry their fare in what children call a king-coach sort of style, to the dinghey. Before I was thoroughly initiated, it would often happen, that men belonging to different boats would become my bearers, and, as they approached the line of dingheys, one would pull to the right and the other to the left, striving to force me to their respective boats. On one occasion the dispute ran so high, that I was really afraid of being pulled limb from limb. Six men, three from each boat, were hauling me different ways by the arms and legs, and shouting in the most furious manner, "I master's man;" "Master went in my boat before;" "I Padree Sahib's dingheywallah;" "That fellow's boat's a bad boat;" "Now, Sahib, jump in my dinghey;" till at length, by main force they pitched me over into one of the boats which belonged to neither party, the owner of which immediately pushed off, and so

took the fare from them both. After this, I never seated myself on their boards until I had ascertained that both the carriers belonged to one boat.

In a short time after I had regularly visited Howrah, I had the happiness of forming a friendship with Mr. Thomas Davis, superintendant of the docks and building-yard of Messrs. Vrignon and Co., a good man, who afterwards became one of the deacons of our church; and from that period, in all times of peril, he used to send a large bauleah, well manned, to convey me to and from Calcutta. Neither can I forget the kindness of other ship-builders, who at all times cheerfully furnished me with their boats gratuitously, for any trip I wished to make; and I should certainly tax myself with ingratitude, were I to forbear to mention the names of Messrs. Montgomery, Bastard, Foster, sen. and jun., and my old and tried friend Captain Ross, superintendant of the Hon. Company's salt golahs at Sulkea, from each of whom I received the most cordial assistance in all seasons of danger, by the ready use of their boats at all hours.

The bungalowe in which we met for divine worship was soon found too small to accommodate the number of persons who assembled, a large puckah house was therefore rented, at forty-five rupees per month, (or about fifty pounds per annum,) the hire of which was cheerfully paid by the more respectable part of the congregation. Soon after this, a part of the old Orphan School house, which had

been long vacated, was fitted up by Government as a chapel, and one of the regular chaplains was appointed to do duty there. On the first Lord's day that it was opened for divine service, I was much surprised on going to our place of worship, to behold a huge bell mounted aloft, and a native tolling it. I at once thought how the matter stood, and was not deceived. A gentleman in the neighbourhood, desirous of having a bell at the new church, had bought a very large ship's bell, and directed a native mistree to go and put it up at the greejah, or church: the poor mistree knew no other greejah but ours, and there he fixed it, whilst the man who had orders to toll it fell into the same mistake: thus for that day we were favoured with its call; but on the succeeding morning when I rode past it had vanished, and the next Lord's day it was heard to emit its sonorous tones at the other end of the village; so that Howrah, from a state of complete destitution, was speedily accommodated with two places of Protestant worship. Our congregation continuing mightily to increase, a subscription was commenced for the erection of a commodious chapel, and so liberal were the benefactions, that in a short time a neat edifice was erected and paid for, although the cost was much above a thousand pounds. Two bungalowes were also built for native worship, one near the English chapel, and the other in Sulkea bazaar; as also school-houses in all the villages around, for the instruction of native boys and girls, and I became

a resident at Howrah. It was then suggested how desirable it was that an academy for the children of European and Indo-British families, residing in the neighbourhood, should be established. This I also consented to attend to; and in a short time the school was formed and filled, as I received children from almost all parts of Bengal, and soon numbered between fifty and sixty boarders. None but those who have lived in a tropical clime can possibly form an idea of the toil and fatigue attendant upon such an undertaking there. Besides the vexations and trials continually arising from the large establishment of servants of necessity retained, the constant visitation of diseases amongst the children is a never-failing source of disquietude. Had I not been blessed with a vigorous constitution, I never could have borne up so long as I did, under the fatigue of body and mind to which I was subjected; especially as, from engagements of various sorts in Calcutta, being Secretary to the Calcutta Bible Association, and to the Calcutta Bethel Society; and also one of the Managing Committee of the Calcutta Apprenticing Society, &c. &c. &c. I had to cross the river, during the intense heat of a meridian sun, several days in the week, which incurs no small risk of danger, even to those who are born in the clime. Indeed, many of my contemporaries, who were not half so much exposed to the sun as I was, fell beneath its piercing rays, and were laid in the silent tomb, far from the place where the bones of their fathers

were deposited, and were thus deprived of the melancholy satisfaction of bidding a final adieu to those who had shared the scenes of their childhood; but, thanks to a sparing Providence, I was permitted, though enfeebled and exhausted, to reach my native land once more, and to have the pleasure of greeting and being greeted by those most dear to me.

I trust my readers will excuse this digression, as my "Indian Recollections" comprise the removal by death of many fellow-labourers in the cause of the Gospel, whose death-bed scenes (many of them at least) I witnessed, and with the whole of whom, excepting Messrs. Colman and Albrecht, I had enjoyed pleasurable intercourse. Yes—the names of Chamberlain, Ward, Rowe, Peacock, Colman, Burton, Harle, Keith, Bankhead, Warden, Albrecht, Maisch, and Lawson, will remain graven on my heart, till all earthly scenes vanish away, and life itself decays. The recollections of Lawson are still fresh upon my mind. He was a genius of no common mould: in all that he undertook he excelled; and the longer you were conversant with him, the more would admiration be excited. In the succeeding chapter, I shall make a feeble effort to rescue his memory from oblivion, by giving a brief memoir of this talented man, the materials for which are taken from a small periodical, of which he was the editor, viz. The Calcutta Auxiliary Missionary Herald, published in January and February, 1826.

Of the whole of the little band of worthies before mentioned, it may with truth be said, that the following lines were the aspirations of their souls:

As the chill snows, when western breezes play,
Before their softening influence melt away;
As night's dark shades, when morning beams arise,
Flee from the reddening lustre of the skies;
So might I view hell's mould'ring empire fail,
And the bright coming of th' Almighty hail.
But ah, too bold the wish—in distant years,
In distant ages, that fair scene appears.
Ere that appear, these eyes in dust will sleep,
This tongue a long, a death-like silence keep.
Yet still, before that solemn day arrive,
Before I cease to labour, cease to live,—
Though not to me the blessing shall be given
To see o'er earth complete the reign of Heaven,—
Still may I, gracious Lord of life and light,
Snatch some lost heathen from eternal night;
Plant the first church upon some pagan shore,
Gaze on its offsets branching into more;
Where undisturb'd thy great opposer reigns,
Make the first inroad on his dark domains;
And see, before life's transient meteor flies,
On heathen lands the blessed day-star rise.
Oh then would others reap where I had sown,
Others would make this gracious cause their own;
And I, exulting, view the dawning ray,
Though they might have the fuller blaze of day.

CHAPTER XV.

"Oh! happy was thy exit, blissful saint;
No pining sickness tir'd thee—care opprest—
No grief domestic marr'd thy coming rest;
Short was thy warning—sweet thy dying plaint:
Calm, sunny were thy thoughts—thine accents faint;
By virtuous children lov'd, by friends carest,
Thy sorrowing flock thou leavest, peaceful, blest;
Oh! happy was thy exit, blissful saint.

So falls the goodly palm tree, as it grew,
With clust'ring dates, and graceful foliage crown'd:
Nor lightning scorch'd, nor age consum'd its hue;
Its dirge is sung, in most pathetic sound,
By grateful pilgrim, who had often staid,
Refresh'd and cheer'd, beneath its cooling shade."

SIGMA.

BIRTH OF MR. LAWSON—EARLY RELIGIOUS IMPRESSIONS—MANIFESTS GREAT GENIUS—ARRIVAL IN LONDON—RELIGIOUS DECLENSION—IS MERCIFULLY RESTORED—JOINS THE CHURCH IN EAGLE STREET—OFFERS HIMSELF TO THE MISSION—IS ACCEPTED—PLACED WITH THE REV. J. SUTCLIFFE—MARRIES—PUBLICLY SET APART FOR MISSIONARY WORK—SAILS FOR INDIA *viâ* AMERICA—ARRIVAL IN INDIA—PURSUITS THERE, AND HAPPY DEATH.

THE principal events which constitute the history of a nation are often few: those which form the history of an individual are fewer still. The

life of Mr. Lawson may be summarily comprehended in a short space. He was born at Trowbridge, in Wiltshire, on the 24th of July, 1787, and remained at the same place till the year 1803; when he was removed to London, to gratify the strong propensity he felt to become an artist. Here, after being brought to a knowledge of the truth as it is in Jesus, he was led to consecrate his talents to the service of religion, and to embark for India as a missionary, principally with the view of being useful in the arts. After having accomplished the chief work for which he visited that country, he was called to discharge the duties of a minister and a pastor; to which he devoted himself with a steady perseverance till the year 1825, when he died in the midst of his usefulness. Though in the history of a man pursuing such a track, a great variety cannot be expected, yet there are some particulars in his character, life, and death, which by his friends are judged worthy of remembrance.

Mr. Lawson was early the subject of religious impressions, and from a child was made acquainted with the Holy Scriptures. The impressions produced by his mother's instructions were afterwards strengthened by the kind attentions of the master to whose care his education was intrusted. This gentleman (Mr. Wastfield) often conversed with him, and prayed with him in the most serious and affectionate manner, which, under the divine blessing, produced an indelible effect on his mind,

and for which he afterwards felt more grateful than for all his other favours. Under the care of a person with whom he felt himself at home, he soon began to manifest his prevailing genius. He commenced cutting different figures on pieces of wood, and without any assistance brought them to such perfection, that those who saw them were astonished, and convinced that the hand of nature had formed him for an artist. His father being made acquainted with this, and learning that nothing else would satisfy him, thought it prudent not to cross his inclination, and therefore went to London to seek out for him a suitable situation; and having succeeded in getting him articled to a wood-engraver, returned home with a message that delighted the heart of his son. All necessary arrangements having been made, in June, 1803, he took leave of his friends: at which time his father requested of him two things; the one was, to read his Bible, and the other to attend divine worship on the Sabbath; which he promised to do. He then received the parting benediction, quitted the place of his nativity, and entered the "great town," where to him all was new and surprising.

After his arrival in London, he applied himself diligently to his work, and made rapid advances in the art. These labours of his occupation engaged his attention all the week, and on the Sabbath days new scenes and new companions invited him to a kind of dissipation, to which before he had been unaccustomed. Allured by these specious

baits, he forgot his promise to his father, neglected to read his Bible, and seldom attended any place of worship. In this course he continued for nearly three years, though not without many struggles of conscience, and resolutions to reform. In one of these serious intervals, he was led to read his neglected Bible, and to visit the forsaken chapel; and it pleased God by these means to convince him of his sins, and soon after to deepen these convictions by affliction, and at length to make him experimentally acquainted with the blessings of salvation. He then offered himself as a candidate to the church in Eagle-street, of which the Rev. Jos. Ivimey was, and still is, the respected pastor; and the following is the substance of the statement, in his own words, which he made of himself to that Society, when, according to the custom of congregational churches, they required of him to give an account of his Christian experience, and his reasons for wishing to make a public profession of religion.

"Being highly favoured by the providence of God, I had the privilege and blessing of a religious education; which so far influenced me, that, if my memory fail not, I was the subject of early conviction; but no lasting impression being made on my mind, I continued in a state of alienation from God. In June, 1803, all necessary matters being arranged for my coming to London, my father, as I was about to take my leave of him,

told me, he had put my Bible into the box, which he wished me, as I valued my eternal interests, to make my principal study; saying at the same time very affectionately: 'I hope now, as you are going beyond the reach of a parent's eye, to a place where you will be surrounded with snares and dangers, you will not fail to attend the ministry of the gospel every Sunday, and I particularly wish you to make Eagle-street chapel your constant place of hearing.' My poor aged grandmother likewise gave me this necessary injunction, with tears in her eyes. I believe I promised rigidly to observe them; but the event has proved, to my sorrow, that I awfully broke my promise.

"On my arrival in London, I was introduced to circles apparently strangers to the power of religion; and Sundays being the only leisure times I had, were usually spent in visiting, idle conversation, and, what I have since thought, dreadful profanation, but not without some convictions; for I remember feeling rather uncomfortable at spending Sabbath after Sabbath without once entering a place of worship. At last I formed a resolution of constantly attending Surrey Chapel; but after going twice, I was again attracted by gay company, which I thought preferable to religion. Here I must observe, that, on retrospection of my past conduct, I cannot but admire the restraining grace of God, whose power alone withheld me from plunging into the depths of sin and wickedness,

which I well know was the natural bent of my heart: often did I curse my folly for resisting opportunities of running into the grossest sins.

"Thus I continued till the latter end of February, 1806. About this time, I resolved to read my Bible, which had lain for nearly three years useless. My mind was then seriously impressed with the thought of my being in a lost condition, which led me to private prayer, and to implore God that he would show me the exceeding sinfulness of sin. Again I resolved to go to chapel: accordingly I went, and expected in the course of the sermon to be brought under the most dreadful convictions, but found myself exceedingly disappointed, and was very much afraid I should never be converted. In about a fortnight I was visited with a slight illness, which brought with it terror and uneasiness of mind not to be described. If I attempted to pray, my thoughts were filled with horrid blasphemy against the Almighty, insomuch that I was afraid of being struck dead immediately. Oftentimes did I wish myself any thing but a human creature, and as often was I ready to charge God with injustice in creating me to misery; for at that time I thought if there was an elect people, it was not my own fault if I was eternally lost. Every night brought with it new horrors; I was afraid to close my eyes, for fear of waking in hell; and then did I feel the dreadful unbelief of my heart. I prayed earnestly to be enabled to believe in Christ, but could not: I

thought it impossible that the Son of God should ever have died for sinners. In this state I continued for some time, being filled with the most dreadful thoughts of God and religion, which I endeavoured to suppress; till one night, as I was thinking of my unhappy condition, I happened to take up my Bible, and opened it at the sixty-first chapter of Isaiah: the following words met my eyes: 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.' The effect this had on me I cannot express; I wished myself alone to give vent to my tears and joy; and thought then my proud, hard, and unbelieving heart was effectually humbled and broken. With joy did I meditate on the words; and knew then that the righteousness mentioned certainly meant the imputed righteousness of Christ, for I felt I had none of my own. That night I slept in comfort; and whenever doubts and fears began to arise, the above mentioned text would rush on my mind, and convince me that I had God's promise of salvation.

"With respect to making a public profession of religion, it has been impressed on my mind lately, that I am bound in duty and love, to declare to the world the change which I hope is wrought in me. And after making professions of love and attachment to the Saviour in private, why not follow him in his appointed means of grace and

ordinances? for the same that said, 'Repent,' said also, 'Be baptized,' and 'Do this in remembrance of me.'"

From this account, which was confirmed by the evidence of those who had witnessed the change which had taken place in him, the church, feeling satisfied that his heart was renewed, and his moral conduct reformed, agreed to receive him as a member; and he was afterwards baptized, with seventeen other young men. Among the number was Mr. Hoby, now a minister of the gospel, with whom he formed an intimate acquaintance, and whom he particularly remembered on his death-bed. Some of his former companions in sin, at a period not far distant from this, imitated his example.

Soon after his admission into the church, his mind became impressed with the importance of missions; and thinking that he might promote the great work by the knowledge of the art he had acquired, as well as by other means, he ventured to make known his desires, and was recommended to the attention of the Baptist Missionary Society. Upon ascertaining the nature of his talents and acquirements, and the important uses to which they might be applied, the Society engaged his services, and placed him under the care of the Rev. J. Sutcliffe, of Olney, with whom he entered on a preparatory course of studies. These were not carried to the extent he wished, through its having been judged desirable for him to make

himself master of punch-cutting, in order to improve the different types used in India: this required his return to London, and nearly a year's close application.

Some time previous to his leaving England, he formed an acquaintance with Miss Frances Butterworth, whom he married on the 28th September, 1810, and who is now left his widow with eight children.

The time appointed for his embarkation drawing near, he was publicly set apart for his work, together with Dr. Johns, at Carter-lane Chapel, London. On this occasion he gave an account of his design, and motives for wishing to engage in missionary work, which to his venerable tutor and all present gave great satisfaction. He stated the deplorable state of the heathen, as the consideration which first induced him to think of going amongst them. Respecting his design, he observed—generally, that it was one worthy of greater powers than he possessed;—negatively, that it was not to oppose by force, sentiments conceived by superstition and cherished by bigotry; not to sow the seeds of disaffection to the higher powers, nor by the exhibition of warped doctrines to inflate the minds of the ignorant with ideas inimical to the rights of civil government;—but that it was positively, "to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord," &c. Concerning his motives

for entering on this work, he remarked, that they were,—The command of Christ,—the example of Christ and his apostles,—a strong desire for the work, opposed to enthusiasm on the one hand, and to indifference on the other,—a door opened by divine Providence for the accomplishment of this desire; and the approbation and encouragement of those worthy men whose judgments he revered, and whose characters he loved. Influenced by such motives, he finally declared, that he was willing to make every sacrifice, and to endure every hardship which the work required; and that he should esteem it all joy to be counted worthy either to labour or suffer for the name of Christ.

The address delivered to him by his tutor, Mr. Sutcliffe, was from 2 Tim. ii. 1. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." From this passage, after having pointed out the fulness of the grace in Christ Jesus, he showed, 1st, The need of that grace in a missionary life; 2ndly, The sufficiency of it for every emergency; and, 3rdly, The blessed effects of it in preparing for usefulness, and insuring success. The discourse was concluded with an exhortation to go forth after the example of Christ, in the spirit of Christ, with dependence on divine aid, with faith in the promises of God, and with entire devotedness to his service.

On this occasion his beloved tutor presented him with a family Bible, on the reception of which

he composed and inscribed in it the following lines :—

Though on the stormy sea of life I roam,
A weary mariner, that longs for home,
'Mid shoals and quicksands; yet will I not fear,
For thee I love, my Bible! ever true
As mystic needle when 'tis dark and drear
That points the unseen way.

On the 1st of November, 1810, he went on board the ship Ceres, at Gravesend; and on the 23d of December, after a very boisterous passage across the Atlantic, arrived with his companions in the United States, where they were kindly received by Christian friends of various denominations. Having spent about two months in the enjoyment of such society, they again set sail for India; but the vessel meeting with a violent gale, was dismasted, and obliged to put back; which, together with some political misunderstanding between America and England at the time, laid them under the necessity of remaining about a year longer. While in the United States, Mr. Lawson was very acceptable as a preacher, and often had thoughts, if necessitated to leave India, of returning to labour on that continent. During the last three years of his life, he acted as the Agent to the American Baptist Board of Foreign Missions.

On the 18th of February, 1812, Mr. Lawson again took leave of his friends at Philadelphia, and went on board the ship Harmony, in company with Mr. and Mrs. Nott, Mr. Hall, Mr. Rice, Mr.

and Mrs. May, Dr. and Mrs. Johns, Miss Chaffin, and Miss Green: several of whom are now united with him in a world of perfect harmony and joy. They all arrived in safety at Calcutta, on the 10th of August, 1812.

Mr. Lawson was now settled at Serampore, where the versatility of his talents rendered him of essential service to the printing office and school in that place. In connection with his other engagements, he commenced the study of the Bengalee language, and made so much progress in it, as to be able to read and write it correctly, though he never employed it as a means of communicating religious instruction. The great work which he accomplished, and for which he is certainly entitled to the thanks of the religious public, was the reduction of the types used in the Eastern languages, particularly the Bengalee and Chinese. The natives believed this an impracticable task; yet he not only accomplished it, but taught them how to carry it on, in these and other characters, without his aid; so that now the effect of his labour will be felt perhaps longer than his name will be known. While occupied in this manner, an order was issued for all persons, not licensed to remain in India, to return home, and among others Mr. Lawson was included; but, upon a representation being made to the Government of his great usefulness in the reduction of the types, he was permitted to stay, while his friend Dr. Johns was obliged to return.

Soon after this, an accident occurred to his eldest daughter, which rendered it necessary for him to remove from Serampore to Calcutta, for medical advice; and after he came to this city, other events transpired, which opened to him a new sphere of action.

He was now invited to become the pastor of a church; and in the commencement of the year 1816, he, together with the Rev. E. Carey, was ordained co-pastor of the first formed Baptist Church at Calcutta, where for about three years he continued to labour, with considerable acceptance and success. Circumstances having led to the formation of a second Baptist Church, which met for worship at a distance from the former place, and Mr. Carey and Mr. Lawson having withdrawn from the first church, Mr. Lawson was unanimously chosen the pastor of this infant interest, and within about twelve months, a neat building was erected in the neighbourhood of the Circular Road: the whole, or nearly the whole of the funds for which were raised by the contributions of the inhabitants of Calcutta. This was the last scene of Mr. Lawson's labours; and it formed, as he said upon his death-bed, "the happiest part of his life."

In addition to the duties of his pastoral office, he used at one time to preach very frequently in the Fort; and many soldiers who there heard him, were reclaimed from a life of profligacy to a life of piety by his instrumentality. It was a source

of grief to him in the latter part of his life, that he was debarred all access to this sphere of usefulness. By the soldiers to whom he proved useful, and who are now scattered in various parts of India, the news of his death was felt like that of a beloved father.

It may be also necessary to state, that in connection with his ministerial engagements, he spent a considerable portion of his time in the work of education. About fifty young ladies constantly received from him instruction in writing, grammar, composition, and geography, and many in drawing. He devoted also a portion of his time to scientific pursuits. He was well skilled in music, and composed a number of excellent tunes, some of which are commonly sung in England, America, and India. He had a very good acquaintance with natural history, and compiled several numbers of the History of Beasts for the Calcutta School Book Society. His knowledge of conchology, mineralogy, and botany was considerable. In the last class of botany, which treats of cryptogamous plants, he carried his researches to a great extent: perhaps no one in India exceeded him in this department. His drawings of these plants would be a valuable acquisition to any one engaged in the same study.

In the discharge of his various duties, and in the pursuit of general knowledge, he did not lose sight of a favourite recreation, viz., the cultivation of the muses. Between the years 1820 and 1825, he published four works, Orient Harping, Female

Influence, The Lost Spirit, and Roland, with some small pieces: besides which, he left behind him a manuscript volume of miscellaneous poems, which, with his Maniac, published originally in England in 1810, have since been printed. The parts in which he most excelled were the descriptive, the pathetic, and the ludicrous. He was occasionally led, under the inspirations of poetry, to turn this delightful recreation into a principal employment; and though he knew not how to avoid it at the time, he afterwards felt sorry for such aberrations, and in his last affliction confessed it, as one of the errors, for which he hoped to be forgiven. Such is the frailty of human nature, even in the best of men, that their very virtues have their excrescences.

About eight months before his death, a remarkable change was observable in his whole deportment. His mind seemed more spiritual, his temper more amiable, his conduct more active, and his preaching more heavenly. His friends viewed these things as the hopeful signs of his more extensive usefulness in the church militant; but they now look upon them as the effects wrought by the Holy Spirit to prepare him for the church triumphant. The night on which he last administered and last partook of the emblems of the Saviour's death, was a most solemn and affecting season to all the members who were present. This took place on the 4th of September, and on the 11th he preached his last sermon. He had been for several weeks

previous very unwell with an occasional pain in his side, accompanied with a troublesome bowel complaint, which he disregarded, apprehending it would be of no consequence. On this day, however, he felt very ill; which Mrs. Lawson perceiving, endeavoured to dissuade him from preaching. He said, however, that he must attempt it, as he felt it would most likely be the last time he should do it. His text was Hos. xi. 8, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together." It was a very affecting address, and seemed indeed as though it was expected to be the last he should deliver to his people. On the notes of the sermon he wrote the date at which it was preached, with these words, "very poorly *indeed.*" Amongst the items of *Improvement* in the sermon were the following: "If afflictions tend to bring us near to God, let us *welcome* them.—How refreshing are the thoughts of heaven, where complete emancipation from sin is contemplated. There God will no more have occasion, from the backslidings of his people, to put the tender inquiries of the text."

He still continued very ill till Friday, the 23rd of September, when, although very little better, he was recommended to try change of air, and came over to Howrah to spend a few days at my house. Soon after his arrival, he wrote a note to Mrs. Lawson, from which the following is an ex-

tract:—"I am obliged to say, that never was I in such a state before. God alone knows what are his plans respecting me. To him I desire to commit myself for time and eternity. I am perfectly convinced, that 'good is the will of the Lord concerning me.' O may I be his, then all will be well." On the day following, he wrote again to Mrs. Lawson, describing his dangerous symptoms, and then proceeds:—"I am, I must say, very anxious about myself for the sake of my dear family. Still I desire to submit, and to acquiesce in all that God is pleased to do with me. Farewell, my dear. Let us be more wholly given up to God, and then we shall be less anxious about our poor selves."

During the Saturday night, and on the morning of Lord's day, September 25th, he felt a more severe pain in his side, which gradually increased till it became exceedingly distressing, and until he could breathe only with great difficulty. He was therefore brought home again, and the best medical advice obtained. It was now ascertained, that an extensive inflammation of the liver had taken place; and a number of leeches, followed by a blister, were applied to his side. By the use of these and internal medicine, the pain in his side was entirely removed, and his breathing became easy again; but the suppuration of the liver had proceeded so far, that no medicines could permanently check its progress.

From this time he appears to have indulged but

faint expectations of recovery; yet his mind was wonderfully supported in the affecting and overwhelming prospect before him. He said at different times:—"I have great need of patience to bear this long affliction as I ought; but I would not have been without it for a world. I have had such enlarged views of the suitability of the plan of salvation by an *almighty* Saviour to the wants of a *dying, sinful creature,* as I never possessed before. Should I live, I will preach more than ever to my people of the infinite righteousness of Christ. Jesus is the only foundation of a sinner's hope.—I have no elevated joys, but I have a good hope, being fixed on the rock Christ Jesus. I have great reason for gratitude; for though constitutionally subject to extreme depression of mind, and in my former illnesses grievously afflicted by it, I have not this illness had a cloud cross my mind. All has been tranquillity and peace."

In this state of mind Mr. Lawson continued, daily growing weaker, till the 15th October, when medicine producing no improvement in his symptoms, his medical attendants recommended his going on the river, and eventually to the Sandheads. On this day he said to some friends, who were grieved at seeing him so much reduced,—"I am *very* weak: but if God *will,* he *can* raise me up again: yea, he is able to do exceedingly *more* than we can ask or think." On Monday, the 17th, he was conveyed by Mr. Pearce on board a boat to try the river air. The weather, which be-

fore had been unfavourable, during the night became very fine, and a delightfully cool breeze sprung up, and continued till the close of the day following; so that the trial was made under the most auspicious circumstances. Still, however, his complaint was not checked; but during the Monday night, and the whole of Tuesday, continued to exhaust him as before. His usual medical attendant, Dr. Browne, being again consulted, stated, that he could entertain but *very slight* hopes of Mr. Lawson's recovery. When this was communicated to him, he said, "I am well aware the Doctor is correct. I feel I cannot live long, for I find a sensible decay of nature. But I can launch into eternity without apprehension, relying on the perfect righteousness of the Redeemer."—He now communicated his wishes respecting his family and his church with the greatest composure, and then took leave of his friend Mr. Pearce, with the most touching expressions of affectionate regard. After this exertion, he fell into a doze, from which when he awoke, not perceiving any one near him, he began to pray, and used among others the following expressions, which were committed to paper soon after.

"Blessed Jesus! I am a wretched, unworthy creature; but I know thou hast purchased me with thy precious blood, and hast entered into covenant relations with thy adorable Father on my behalf, that I should not be hurt of the second death. I am altogether polluted, but thou hast

covered all my defects with the spotless robe of thy perfect righteousness. I feel that my flesh and my heart are now failing—but I *know* that *thou* wilt be the strength of my heart, and my portion for ever. Blessed, blessed, blessed God! I have received from thee an intimation that I must go up to possess a heavenly mansion. And shall I decline the invitation? O no: only grant me a *few* days to warn my people, that ——"

Here his voice became low and indistinct. At the conclusion, perceiving Mr. Pearce, he said that he felt he could not survive more than three days; and then begged him, in the most urgent manner, to make arrangements for his immediate return home. He said, "I wish to see my dear family and friends, and to speak to the members of my flock. I want to leave among them my dying testimony to the truths of the Gospel; and can then die in peace." Exertions were now made to gratify his wishes, but it was doubted whether he would reach home alive. Before leaving the boat, he said to Mrs. Pearce, "I am fading like a flower." She replied, "But to bloom again in an immortal paradise." He rejoined, "Yes, I am falling to the dust; but (with peculiar emphasis) I shall *rise again*." Through the kind assistance of friends, Mr. Lawson, though excessively weak and helpless, was conveyed home with less difficulty than had been anticipated. It was, however, too evident, that, as he expressed it, he came home to die; and from this

time he, as well as his afflicted wife and friends, seems to have considered his recovery impossible.

On Wednesday morning he addressed his children and missionary associates with much propriety and pathos; and in his messages to absent friends manifested much affection and divine support. He said to Mr. Penney, "Tell Carey that I am now passing through the valley of the shadow of death, and that I have the presence and assistance of my Redeemer. I have strength equal to my day." He said to Mr. Yates respecting Mr. Hoby, "You know Hoby. I knew him some time before you, and I trust we both had the same spirit as to the mission. He well knows what a poor trembling and almost despairing creature I used to be;—but tell him—tell him that you saw me die, and that I had peace in my last moments. Tell him that I saw nothing frightful in death, but found light and comfort while passing through the dark valley." He remarked also: "If I must say anything about the improvement of my death, I think I should like it to be made from 1 Tim. i. 15, "This is a faithful saying," &c. as most suitable to my experience. And let nothing be said in the sermon to exalt man, but let all be to exalt the Saviour I feel that I am the chief of sinners; but I have preached Christ as an all-sufficient Saviour, and now I find him so to me." At this time, when asked if Mr. Yates should pray with him, he said, "Yes, but let us sing first." He then selected

that beautiful hymn, "Jesus, I love thy charming name," &c., and gave out and sang himself the first two verses and the last. It was exceedingly affecting to hear his tremulous voice, (in this his last effort to sing on this side eternity,) repeat the last verse, so very appropriate to his circumstances, and congenial to his feelings—

"I'll speak the honours of thy name,
With my last lab'ring breath;
And dying, clasp thee in my arms,
The antidote of death."

On Thursday, our native preacher Paunchoo came to see him, when he said to him, "Paunchoo, I am now going into the presence of that great Jesus, whose gospel I have preached, and whose gospel you preach. We believe that the everlasting righteousness of Christ can save sinners; and I beg you, when you go among your countrymen, to tell them fully, that 'it is a *faithful* saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'" In the afternoon, Messrs. Warden and Gogerly called to see him. When asked if he had anything particular to say to them, he replied, "No; only, that they abound more and more in the work of the Lord." After this, he rapidly declined, and on the Friday morning it was evident that his dissolution was at hand. Mr. Pearce intimating this to him, said, he hoped he could say, "The will of the Lord be done." He replied, "I would rather

say, Now let me die. O Lord! now let thy servant depart in peace." On his adding, "When you walk through the valley of the shadow of death, you need fear no evil;" he immediately caught the allusion to the 23rd Psalm, and replied, "No. The Lord is *my* shepherd, I shall *not* want. He even now maketh me to lie down in green pastures." To Mr. Penney, who asked him how he felt, he said, "I am well. I have still a good hope. I am on the foundation." To Dr. Carey, Mr. Hill, Mr. Robinson, and other friends, who at different times called to see him, he used similar expressions. At one time he said, "I have not the smallest idea of recovery, and therefore do now most solemnly commit my soul into the hands of my almighty Saviour. Blessed be God that he ever called me by his grace." One of his friends observed, "Yes, blessed be he indeed; for where he hath given grace, there he hath promised to give glory. Whom he calleth, them also he will justify and glorify." He rejoined, "Yes, he hath loved *me* with an everlasting love, and therefore with loving-kindness hath he drawn me."

I sat up with him two nights just before his decease, and was, I hope, much edified by his pious counsel and dying charge. His mind was perfectly happy in the prospect of death, and he seemed anxious for the hour of departure to arrive.

Soon after this, his mind, oppressed with disease, became incapable of thought, and he said little more in the exercise of his reason before his

death, which on Saturday night at eleven o'clock, admitted him to the joy of his Lord, and to the keeping of that Sabbath which remains for the people of God.

CHAPTER XVI.

Shall we, whose souls are lighted
   With wisdom from on high,
Shall we to men benighted
   The lamp of life deny?
Salvation! Oh Salvation!
   The joyful sound proclaim,
Till each remotest nation
   Has learned Messiah's name.

Waft, waft, ye winds, his story,
   And you, ye waters, roll;
Till, like a sea of glory,
   It spreads from pole to pole:—
Till, o'er our ransom'd nature,
   The Lamb for sinners slain,
Redeemer, King, Creator,
   In bliss returns to reign.—HEBER.

BENEFITS RESULTING FROM MISSIONARY OPERATIONS—EXTRACTS OF CONVERSATIONS HOLDEN WITH THE NATIVES—ANECDOTE OF A RICH SIRCAR.

A FAR greater degree of good has already resulted from the operations of missionaries in India than can be made apparent to those, who limit their ideas of success to the actual records of converts gained to the Christian faith. By the translation of the sacred Scriptures, a facility of

imparting instruction to the inhabitants of the various pagan nations of India, has been afforded; which, with the establishment of schools in all the villages within reach of missionary stations, has already accomplished great things in preparing the way of the Lord in the desert. By the means of preaching, millions have heard the Gospel, and for the first time have entertained the idea that the Hindoo religion is liable to suspicion as to its divine authenticity; and by the liberal distribution of portions of the Holy Scriptures and tracts, they have been enabled to compare Hindooism with Christianity; and in numerous instances, or I may say in all cases they have been constrained to admit the superior nature of the latter, although their minds have not been so powerfully wrought upon, as to induce them at once to renounce the religion of their fathers, to embrace Christianity.—Still a vast deal of prejudice has been removed, and a great change has been produced in their mode and tone of thought respecting their idols. And it is a pleasing fact, that all around a missionary station there is a less degree of brutal and licentious feeling manifested at their several poojahs, than where missionary efforts have as yet not been made. When a mighty revolution has been effected in the government of a nation, those who have at length carried their wishes into effect, have not had the pleasure of daily, weekly, or monthly enrolling the names of the citizens as converts to their views and plans. Very few have

probably openly testified their sentiments, and all things have externally preserved the same appearance, until the period has arrived, when a full conviction being generally entertained, that the present system was wrong, and a new one desirable, the whole body of the people have simultaneously avowed their sentiments, and by one vigorous effort fully effected the desirable change. Just so I consider the moral revolution of India in a very few years will be accomplished. The schoolmaster is abroad in Bengal, and wherever the Gospel has been preached, the parties who have heard the tidings of peace and good will to man, have not been content without seeking another opportunity of hearing the same truths. Thus a great deal of thought has been produced, the effects of which have yet to be developed. The circulation of the sacred Scriptures has often brought many from distant villages to hear the Gospel, and a very great sensation has been caused generally, wherever the word has been preached, so much so, that it is no uncommon thing to find a group of persons assembled at the entrance of a town, discussing the topics which have been touched upon by a preacher that has visited the place perhaps twelve months before. Neither is it a rarity to hear even Brahmins themselves declare, that the Hindoo religion must give place to that of the Christian.

The methods by which missionaries endeavour to communicate religious instruction, vary accord-

ing to local circumstances, but the following may be considered as the manner pursued in common. Either before or after the sun attains its meridian strength, the missionary, accompanied by one or more native Christians, goes forth to the bazaar or to the bungalowe chapel, which is a small building composed of bamboos and cane mats, with a thatched roof, the whole of the front of which is then thrown open, and the attention of the passing natives is engaged by a prayer or hymn. When these are ended, the persons present are addressed in a plain and familiar manner from some portion of Scripture previously read, and all who wish to dispute are requested to wait until the discourse is ended, when a conversation generally takes place, and oftentimes very pertinent remarks are elicited. At other times a learned Brahmin perhaps will require all the quickness and energy of mind imaginable to cope with his specious and sophistical arguments; but these will be better understood by extracts of conversations being given; and the following are literally true, being copied from journals written just after they had taken place.

I have principally availed myself of the journal kept by Mr. Fenwick, a gentleman who lived close to me at Howrah, and who was an invaluable aid in native work. With him I enjoyed much fellowship in the Gospel. His station very frequently was beneath the large tree at the corner of the old school grounds, where large congregations were generally gained.

One day, before the address was quite ended, a decent looking Hindoo, after listening for a considerable length of time with deep attention, said, "Will you permit me to put a question or two?" *F.*—"By all means: tell me what you have got to say, and I will endeavour to give you satisfaction." *A.*—"All that you have said, Sir, I fully comprehend. You say that there are none righteous, but all are depraved—that in consequence of this, none can please God—that therefore God became incarnate, in love, to fulfil all righteousness in man's behalf—and finally, that he gave up his life to make an universal atonement. All this I declare is perfectly reasonable, and would be worthy of credence, could you show us some sign or token whereby we might ascertain what effect it has had upon you, a professor of Christianity:—Can you do this?" *F.*—I will try. Suppose I was to gain admittance into the palace of some great king, and on my coming out, displayed to all I met, a large purse full of gold; and at the same time said, that the king had given it to me: none would deny this evidence of the king's favour. If I came out without the purse, I could not persuade the people without, that the king had shown me favour, and had been pleased with me; but my coming out with the purse, would be a sufficient sign and proof of the truth of what I said. Thus my friend, there is a testimony or token which a true Christian possesses above all other men, namely,—the Lord in whom he has put his trust,

gives him the mastery over his passions. This is a sign which you must, however, seek for. You will not believe what I say: but if what you have heard me preach to you appear just, and the only obstacle to your believing is the want of a sign, it will become you to search—yes, examine the conduct of true Christians, and you will be satisfied that they have been enabled by the grace of God to beat down the body with all its lusts." *A.*—"I think if a man could get rid of his depravity, he could do wonders; he could fly over the Bhyrub (a river hard by,) without any difficulty." *F.*—"Depravity cannot be eradicated from us altogether; but we may, if helped from above, be able to subdue it. Now so long as an elephant is in the jungles, he submits to no one; he is *wild.* But when a mohout (driver) is on his shoulders, he is submissive enough; considering his strength, wonderfully submissive! Remember that the elephant does not vanish, because the mohout has got the better of him. It is expressly so with a true Christian: he has overcome his elephant-like passions, which, though they do exist in his bosom, do not *predominate.* This wonder no other religion displays. Look to it, my friend. You know that what I have preached to-day is reasonable; don't suffer minor considerations to oppose the salvation of your soul," &c.

On another occasion, a Brahmin commenced his opposition by asking, "Why has God created sin and righteousness?" *F.*—"I deny that sin comes

from God. But what do your Shasters say concerning sin and righteousness? What do they say of robbery?" *A.*—"That it is a sin." *F.*—"Well, if you commit robbery, is it God or yourself that gave rise to it?" *A.*—"Oh! I am nothing: whatever *I* do, is done by the actuation of the spirit that is within me. Now is not my spirit and God identically the same!" *F.*—"Certainly not; for if my spirit be God, and God commands me not to commit robbery, and I by my spirit do it, then it is God that does it, which cannot possibly be the case, seeing he denounces punishment against sinners. He would be guilty himself; but how could he punish himself? If he did not punish himself, his denunciations would be a sin, which would bring a stain upon his truth. You should not utter such a foul thing," &c. *A.*—"Who is it then that sins?" *F.*—"Man, most truly." I here related the history of the disobedience of all, and consequent depravity of man. *A.*—"If God knew what would be the result of man's disobedience, why did he give him such a commandment?" *F.*—"I will illustrate this to you by a parable. Suppose you were the servant of any person, and that person forbade you to touch one piece of his furniture, and let you freely touch the rest; and supposing you did do what he forbade you in his presence; and suppose he took you to severe account for what you had done, would you venture to tell him, Why did you command me not to touch your furniture? No, no;

you would be dumb in his presence, and liable to punishment," &c. Soon after this, the Brahmin went from the stand, and another Hindoo said, "What is sin? Nothing at all. God is only playing." *F.*—"Playing! If a child handled any filthy substance, would he not defile himself? In like manner, were God to *play* with sin, he would defile his character. Is he worse, in your opinion, than a child? O folly! God is far too pure to behold iniquity, &c." He spoke no more.

After the service was ended at the chapel in Wellington-street, Calcutta, a middle-aged Brahmin, who had been an attentive hearer the whole time, commenced a conversation by saying:—

"This way may be very well for you, but ours is equally good for us; they are only so many ways, which will at last all meet in the same point; otherwise all our forefathers are gone to hell, which we can never believe." We endeavoured to convince him that God was one, and that there was but one way of approaching unto him; and asked him, if he and we had to travel on a flat and extended surface, as he supposed the earth to be, to one place on a given day, whether, supposing that in the morning he should set out for the east and we for the west, we should meet in the evening? He readily granted we should not. We then told him to search the Scriptures, and he would find the way of salvation marked out in them so different from any contained in their Shastras, and of so different a ten-

dency, that they could never lead to the same place; and that, if the one we recommended led to heaven, his must necessarily lead to hell; these being the only two places which remain for us after death. "Are then," said he, "all my forefathers gone to hell?" To this we replied, that it was not for us or him to say what was their condition; that God was just, and would judge them according to the light which they possessed: but that it was certain, if after hearing the Gospel he despised and rejected it, he could not be saved. We informed him, that in this respect he was not differently situated from us; for that many of our forefathers had never heard this good news; and that, had we rejected it on that account, we should still have been like him, idolaters, and exposed to the wrath of God. We assured him, that this had not always been the religion of our country; but that it was one, which, like the sun, was essential to the happiness of all the inhabitants of the earth. This discussion lasted more than half an hour, during which time great numbers of people were collected, and the place was filled. After it was finished, we prayed, and they all quietly dispersed.

Whilst going along the road, I was stopped by two persons, who desired I should read some portion of the book which I held in my hand. Having complied, I was asked by one of them various things respecting the advantages that might be gained by those who believed in the Gospel. The

other asked, "Is there one God: or are there many?" *F.*—"Only one." *A.*—"What does it matter, then, whether I worship him as Horee, or Kristno, or by any other epithet?" *F.*—"A great deal, inasmuch as these are not gods, nor do they possess those attributes which belong to the Godhead. Whosoever delighteth in impurity cannot be pronounced God. Your several incarnations were far from being pure, consequently it does not become you to attach any importance to their character." *A.*—"Is Christ pure, then?" *F.*—"If by reading this book you find that he was altogether holy, and possessed all those qualifications which characterise the Deity, you must allow that he, and only he, can lay claim to divinity; and living perfectly pure and holy, it becomes you to receive him as the only Saviour of sinners." *A.*—"But if I become a Christian, I must forsake my parents; I must eat with you; I must lose my caste." *F.*—"There is no necessity whatever for your forsaking your father, and mother, and relatives, if they do not drive you from among them; but you are to love Christ more than them. You may eat with us or not, it will not hinder your salvation, if your heart is changed by the grace of God. As to loss of caste, that is impossible; for could you from a man become a brute, then you would lose your caste; you would then no longer be man: but so long as you are a man, you cannot lose caste. If a lion were to eat straw as the ox, or the ox to eat flesh as the lion, it

would be the destruction of their caste, for it would be a complete alteration of the characteristic of their species; besides which, such a circumstance would be the death of both lion and ox. If your eating and drinking with Christians will terminate in this, then may you well object to it. You cannot lose your caste, my friend. You need salvation: Christ Jesus is able to save you. I am commanded to assert this to sinners. Believe, and you shall be saved." We continued to exchange questions and answers to the above purport for a short time longer, when I left them.

There were others, however, who had something to say against the Gospel. One said, "Have you no sin, since you say that all are sinners without exception?" *F.*—"Verily, I am a sinner, as great a sinner as any one of you, and perhaps a greater." *A.*—"Then why should we listen to what you say? What good can you do?" *F.*—"Wretched man! you see that all are sinners; all need salvation, you yourself need it; and because I am a sinner, you refuse to hear the words which are able to save you. Have you forgot that your Gooroos, whom you reverence as gods, are sinners like unto you and me? Have you ceased to take notice that your Gooroos and Brahmins are every whit as prone to sin and impurity as any other man? And yet, with all this sure knowledge of their character, do you not receive the Muntra at their hands, without saying, You are sinners such as we, why should we receive it from you, or why

should we fall down and worship you, and take up your feet and place them upon our heads? No, these things you will readily do. O! remember that you cannot possibly please God in the way you have adopted. And you see that those whom you trust to for acceptance with God, are as great sinners as yourselves. Such being the case, will you reject the true Saviour? Will you refuse to hear of Him who died to save?" &c.

I had a multitude of hearers at Ramkristnopoor. This is not a very populous village; but the market held here is usually very much crowded. The first part of my discourse was heard with considerable attention. At length, however, an ignorant Hindoo commenced putting questions, which led to a conversation to the following purport.

A.—"Cannot a person be saved without believing on Jesus?" I hereupon stated my reasons for concluding that it was not possible. *A.*—"Is not Bruhmo and Christ the same? What signifies it, then, whether we worship the one or the other?" *F.*—"If you can indeed worship him as you ought, in that case you might urge an escape for not believing in the Lord Jesus Christ. But inasmuch as you and all that now hear me, will be ready to own that man is not capable of worshipping God in an acceptable manner, there becomes a necessity of seeking a medium whereby God may be satisfied: in other words, without an atonement for our sins, there is no possibility of pleasing God." *A.*—"What does God command us to

do?" *F.*—"Various are the commandments he has given to us; but we have broken all, and lie under his curse." I hereupon further detailed the nature of man's depravity, and proceeded to show that no external services could be acceptable to God. *A.*—"I can worship God with my heart." *F.*—"Why, then, so many offerings of flowers, and kids, and fruits, &c.? Why adore the Gooroos? and why do you worship images? Now concerning the adoration you pay to your idols, allow me to ask you, would you please God if you were to fall down and worship the earth?" *A.*—"If my heart was devoted to God, it matters little whether I worshipped the earth or any thing else." *F.*—"Then the worshipping the earth is a superfluity; for did you fail to do that, and at the same time worshipped God with your heart, your purpose would be answered. But I am certain you cannot worship God with all your heart: examine it, and see whether I take upon myself to assert too much. And when you have found, as you will very soon, that it is not possible, remember what I have this day spoken to you,—remember that I have preached a worthy Saviour to you, one that is able and willing to save you," &c. He held his peace; and no other appeared to carry on the controversy.

An argument used by one of the preceding speakers, is a very favourite mode of repelling the calls of the Gospel, viz. that all religions are alike good, and terminate in the same end. I remember

a very rich and talkative sircar was constantly in the habit of visiting me, for the purpose of bringing any new argument he could find, against the necessity or utility of our endeavours to promote the spread of the Gospel. I was one day sitting in the verandah, which overlooked the river, and commanded a view of Fort William, with a class of boys around me, when he entered and made his salaam. I could perceive by his countenance that his budget was full, therefore begged he would wait until I had dismissed the class, to which with much apparent difficulty he yielded, so eager was he at once to commence his argumentative proceedings. When my ear was disengaged, he began by saying, " Sahib, why do you English gentlemen come so far, and leave your homes, and get sickness, and die soon, to try to make the Hindoos become Christians? I have often told you it is all useless. Our religion is good enough for us; and the China man's religion good for him, if he attend to it; and your religion is the right for you; and the Mussulmans' religion good for him. I tell you how it is, sahib. You see Fort William there, —and you can see the telegraph on the government-house in the centre of the fort." " Yes," said I. " Well then," he continued, " I call that house, Heaven. Now here am I, poor Hindoo, want to go to heaven, so I go to the main-guard gate—I mean my religion, I call that the gate,— and I go in, and I come to the house I call heaven. Well, here is a poor Mussulman, he goes in at the

hospital-gate, very different gate from mine, but he comes to the great house in middle of the fort—he get to heaven. Then comes poor China man, he goes to the water-gate so reach heaven. Then comes European, he go to Chowringhee-gate, still he come to the great house in centre of fort. So, sahib, all at last will go to heaven, if all do as own religion tells us: only different gates, sahib; all lead into one place. Yes, yes, all shall meet at last, sahib." I here interrupted him, by saying, "Well, baboo, your new argument seems to please you very much: let us try it, and see whether it will stand even the test of your own figure, if fully carried out. You say, heaven is like the government-house in the centre of Fort William, and that there are many entrances, so that if we go to either we shall find our way to this said house. Still, you must remember, that the number of gates does not all interfere with the qualifications of the party seeking admission; in this respect it is just the same as if there should be but one entrance, as every gate is well guarded; and if a person is not duly qualified to enter at the Chowringhee-gate, it will be in vain for him to try to gain admission at any other; so that there virtually is but one way into the fort, all the sentinels receiving precisely the same orders. Just so is it with regard to the kingdom of heaven: there are many religions, but only one way to eternal life; and Jesus Christ says, 'I am the way, the truth, and the life; and no man cometh unto the

Father but by me.' So that you see, baboo, by your own figure you have established the truth of our declarations, 'that there is no other name given amongst men, by which we can be saved, but the name of Christ Jesus.'" After a minute's silence, he rose abruptly, and said, "Ah, sahib, you say fine words. Salaam, sahib, salaam."—And I did not see him again for many days.

CHAPTER XVII.

"Thou didst not sink by slow decay,
Like some who live the longest;
But every tie was wrench'd away,
Just when those ties were strongest."

BERNARD BARTON.

SANYASSEES—MURDER OF A YOUTH BY ONE—FEMALE SANYASSEE AT SAHEBGUNG—CONVERSATIONS WITH HER DISCIPLES—AMERICAN'S TESTIMONY TO THE SUCCESS OF MISSIONS.

IT is no uncommon thing for divine honours to be paid to those who exhibit any remarkable traits of character, whether they may be on the side of virtue or vice. A bold daring spirit is sure to obtain the homage of the multitude: hence the Fakirs and Sanyassees, who obtain reverential worship from all, are, generally speaking, ferocious and brutal to the extreme. Many of them are evidently destitute of common sense, or completely in a state of idiotism; and the more extravagant their conduct is, the greater is the veneration in which they are held. One of these characters, not long since, committed a cold-blooded murder upon a young gentleman at Howrah, for which he suffered the extreme penalty of the law.

William Beauchamp had been a scholar with me, some time before I left India, and was a youth of sweet disposition and great natural abilities. He lost his mother soon after she had brought him out from England to join his father, who filled the office of assistant ship-builder in Messrs. Vrignon's dock-yard, and was then placed with me. Soon after I left Howrah, he was walking to church, arm in arm with a young friend, when a Sanyassee, or Fakir, came behind him, and with a tremendous blow on the head, from a heavy club, felled him to the ground, and would have struck his companion too, if he had not instantly fled. The poor boy died in a few hours. The only reason assigned for this cruel deed was, that the wretched man had lost a favourite boy by the hand of death, and rashly vowed that he would destroy seven other children about the same age. William Beauchamp was unfortunately the first, and happily the only victim to this rash vow.

Even women have, by their bold and enterprising spirit, been reckoned amongst those who claim divine honours. At Sahebgung Jessore, a woman of this sort resided, who had, by various arts and contrivances, succeeded in establishing her reputation as a Sanyassee, and consequently was an object of attraction to all who journeyed that way. When Mr. Fenwick visited Jessore, he went to see her, and the following are the remarks he makes on the interview.

'Went this evening to see a certain woman,

who has, by some means or another, made herself to pass for "some great one." Some say she is a prophetess, and others that she is the divinity himself. She is known over a large surface of country, extending from Jessore to Sylhet. She has more than three thousand disciples, who are scattered in most of the towns and villages included in that tract of country. These are ever coming to her with periodical offerings of money, cloth, and any thing else they conceive would be acceptable to her. She resides at the eastern extremity of Sahebgung, in a garden, where she has a small straw house or hut for herself. Nearly round this house there are others, built by her for the accommodation of her disciples, who usually put up here on their arrival at Jessore. The money, rice, &c., which is given to her, is so very considerable, as to enable her to feed a great number of poor people, who usually remain about her, and spread abroad her fame wherever they go. Her other disciples do no less. It is said, (and perhaps with truth,) that the Raja of this place is her disciple, and visits her at night. She appears to be of the age of seventy-five, and her head is covered with such filthy locks of hair as we see on those of Sanyassees. It is a figure altogether original, and calculated to excite the fears, and consequently the adoration of inconsiderate idolaters. (It is said, however, that she has many Mussulmans upon her list of disciples also.)

'In the course of conversation with the people

about her house, with whom we first communed, I found that she was a worshipper of fire. This element she keeps in the house, to which none but herself have access. She sleeps near the fire, and pretends that she eats nothing but dry rice and salt. It is a fact, however, that there are many articles which are brought as offerings, such as fish, &c., which are never returned, upon the plea that the fiery god had consumed them.

'Upon telling her, that having heard a great deal about her, I had come to see her, and converse with her upon important subjects, she immediately replied: "O, you do not come without my having *drawn* you." *F.*—"In that case you of course know who I am, and what my name is: come, old woman, tell it me." *A.*—"Ah, you speak of worldly things. You could not have come, unless I had drawn you." *F.*—"Pray why did you not draw me yesterday? If I could get good by coming to you, you should not have delayed till to-day. But come, let us converse together among your people, that they may see what sort of a prophet you are, when brought in contact with the words I am come to preach to you." She was too cunning, however, to expose herself by entering into controversy in the presence of her deluded ones. She said, "If our object is one, and our hearts are one, (meaning that there were no distinction of beings,) why need I come out? Speak on." *F.*—"If you think you are God, I must tell you that you are

very much mistaken. Indeed, your heart itself will whisper to you that you are not. As to our hearts being one, it is altogether wrong, for you take a pleasure in deceiving these people; I come to undeceive both you and them. You pretend to be a great one: I come to tell you that you are not a bit better than those you deceive. You would pass for a god: I am come to prove, and to tell both you and your people, that you are a sinful woman, as great a sinner as any one of them," &c. I now turned to the people, and endeavoured to shew them the folly of their trusting in this woman for the salvation of their souls. The following is a specimen of the idea they have imbibed of the nature of the soul of man. *F.*—"Why has your mother, (the name of this woman is Kungalee, and her disciples call her, Ma Kungalee, or Mother Kungalee,) put that red stuff to the forehead of this goat?" *A.*—"It is a matter of ceremony." *F.*—"Is this goat your mother's disciple likewise?" *A.*—"Yes." *F.*—"If that be the case, then both you and this goat, with these dogs, are all the same species of being." *A.*—"So we are; our souls are all alike." *F.*—"How do you prove that?" *A.*—"Can you prove any thing to the contrary?" *F.*—"Inasmuch as neither this goat nor these dogs have understanding, and are unable to express their thoughts by word or any other means, they are decidedly inferior creatures, and their souls different from that of man." *A.*—"They speak to one another,

though we cannot comprehend what they say." *F.*—"If you cannot comprehend what they say, how do you know whether they speak at all?" *A.*—"Inasmuch as they have a voice, and make a noise as well as ourselves when we speak, it is a proof that they speak too." *F.*—"You see, at least, that there is no positive proof of their speaking; but, because they have a sound, you suppose they speak; but then that can be no proof, since a watch also makes a noise, but we know of a certainty that it hath no soul." *A.*—"We, however, perceive it has action." *F.*—"But its action will not authorise you to say that it has a soul." *A.*—But it has a principle of life." *F.*—"In that case, that tree there must have a soul too, because it lives." *A.*—"So it has; we see it grows, consequently it has a soul." *F.*—"Well, you perceive then that sound is not the infallible sign of a creature's having a soul. You say growth is a sign. What say you of an egg; it has neither a sound nor growth, has that a soul too? When you are examining an egg, you cannot say that it has a principle of life in it, or that it is rotten. So that neither sound nor growth is an infallible sign of any thing's having a soul; consequently you have no proof of goats or dogs, which both have a sound and grow, having souls." He held his peace, and enabled me to preach Christ to those that were about us.

'As we left this place, we saw a man lying prostrate on the ground, with his face towards the

abode of Kungalee; and was told that he was worshipping her. A Commodus could not, with all his power and dominion, accomplish more than this woman has done. He got himself worshipped by means of the sword; but this woman by means of the ignorance of the people. When this woman has made a convert, she ties a wild boar's tusk round his arm as a distinctive mark, whether they be Mussulmans or Hindoos. She is certainly very ignorant; but certain expressions of self-importance which she makes use of, and the habit of giving medicines to those who will make a trifling offering, and feeding of crows, kites, and martins, have secured great celebrity to her. She was of the Mussulman persuasion in the beginning; next a swine-herd, and now is metamorphosed into a goddess. She has, however, the assurance to give out that she descended from heaven, to which place, and into the bowels of the earth, she has made several visits, and saw wonderful things; all which she makes the topic of conversation with, and means of deluding, the ignorant of Sahebgung and the adjacent country.

'We next went into the temple of the Dosoma-viddia, (literally the Ten Sciences,) or the Ten Avatars, who were placed in a row, in rooms surrounding an area of about twenty yards. Gunesha was placed at the right, Kalee in the centre, and another idol (unknown to us) on the left of the whole troop. Various articles of sacrifice were placed before Kalee in Brahminic order. I asked

a Brahmin what the name of the idol placed in the middle was? *A.*—" Her name is Tara." *F.*—" And what is the meaning of Tara?" *A.*—" It means a saviour." *F.*—" Perhaps you meant to say Nasak, (destroyer,) for those heads which dangle about that idol are very poor emblems of salvation. She evidently is intended as an emblem of destruction." *A.*—" If any person offends you, would you not strike him, or kill him?" *F.*—" I don't think I would. Christ has taught me a better lesson. He came not to kill, but to save. He came in love, not in vengeance. He came not to destroy, but to die for those who deserved to be destroyed," &c. *A.*—" Do you mean to insult Kalee by ridiculing her?" *F.*—" Why, as to that, we cannot help calling any offender by his proper name, for it would be the truth, and no ridicule. It would be a humorous thing to hear a robber say, you have insulted me by calling me a robber. But you are angry: say, Brahmin, is not that sin? Do you not commit sin by indulging anger?" *A.*—" Anger is no sin; I have no sin." *F.*—" I can prove that you have, in a moment. Now you know that that person who has sin, and says he has not sinned, is a proud man; and you know that pride is the greatest of all sins. You are enraged, and yet justify yourself in it." He spoke not another word, upon which we left him. May his conscience show him his folly. May God open his eyes.

'I am not certain whether the words Dosoma-

viddia mean the Ten Sciences or the Ten Geniuses. In either case, it is a striking illustration of the ideas the ancient learned Hindoos had of the Deity. They first formed ideas of certain things, and those self-acquired ideas they were so much taken up with, as to form them into the characteristics of divinity. The next step was a comparison of visible objects with those ideas: the last step was the formation of images. Hence some of the modern Hindoos say: "We do not worship these images; they only remind us of the nature of Brumho." Hence also the atheistical sectaries among them trace these emblematical images to the ideas that gave them birth, which when they find to be mere non-entity, they stop there, and say, "There is no God." And "God is that which we form an idea of in our minds," say others.'

These extracts will serve to show the manner in which the preacher has to combat and repel the arguments of the heathen; and it is universally the case, that the simplest truths of the Bible will stand the test of all the force which they can bring against them; so that after Brahmins have been using all their powers of sophistry and logic to controvert the speaker, the whole assembly will unanimously exclaim, "These words are true, and none can gainsay them." I have known the natives even to rejoice and clap their hands, when a Brahmin has been signally defeated by the speaker. In fact, every thing in India unites in testifying

that the period is fast approaching when the Redeemer shall go forth majestically in the Gospel car, and constrain his enemies to submit themselves unto him. We are prone to look only at outward appearances, and thus draw false conclusions respecting the success of missionary undertakings. But, as the Rev. J. Edwards of Andover, in the United States, has justly observed in an eloquent address at the anniversary of the Boston Missionary Society,—

"We are no competent judges of our success, when engaged in a work connected with the salvation of a world. We look only on outward appearances, and that at its very commencement, and through a glass darkly. There was a time, and it was the time when the Captain of our salvation was conquering earth and hell, that men said he had no success. Every man forsook him and fled. But the eye which flashes through eternity saw success, the greatness of which will be celebrated in heaven, by multitudes which no man can number, in songs of triumph, rising higher and higher, and to every heart growing sweeter and sweeter, to everlasting ages.

"When the missionaries in the islands of the South Sea, after fifteen years' hard labour, were driven off, and obliged to escape for their lives, even they cried, 'No success.' And all Christendom echoed 'No success.' Now they see, and we see, and all Christendom sees, that the seed which they sowed, and for fifteen years watered with

their tears, was, at the very time when it appeared to men to be lost, vegetating for an autumnal harvest. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. The bread which they cast upon the waters, and which we, in opposition to the declaration of God, said was lost, they have already found.

"So it may be in other cases. The husbandman has patience during the whole of seed time. He does not expect to reap, till the harvest. Now the harvest, said Christ, is the end of the world. Let a man continue to labour, because Christ commands it, and with increasing diligence, let appearances be what they may, to the close of life; and in the harvest he shall return with rejoicing, bringing his sheaves with him.

"A missionary, from love to Christ, leaves his native land, and goes to the heathen. With much toil and labour, he learns the language. He translates, and prints the Bible, preaches the Gospel, collects missionary schools, visits families, circulates religious tracts, and *dies*;—the world says, it may be Christians say, and perhaps *he* says, with no success.

"After he is dead, a man finds a tract, which this missionary, in one of his excursions, left in a native village. He reads it, and rises from the perusal convinced of sin, of righteousness, and of judgment. He wanders over the wide-spreading desolation, weary and heavy laden, but finds none

to give him rest. At length he meets a Bible, which this missionary translated, and which he sent to a certain family shortly before he died. He reads it, and there he finds 'the Lamb of God, that taketh away the sins of the world.' And believing on him, he finds rest to his soul. He hastens back, and tells the wonderful story of God manifest in the flesh, to his listening family. He preaches him to the neighbourhood, to the town, and throughout all that part of the country in which he lives. He becomes himself a missionary, —spends his days in making known Christ and him crucified, and when he dies, may say of multitudes, as Paul did, 'I have begotten you through the Gospel.'

"Will they say in heaven, where they speak of things in their proper connexion, the first missionary had no success? No. There he that sows, and he that reaps, rejoice together.

"I say then, we ought to labour, and with increasing diligence to the end of life, to make known the Gospel to every creature, whether we are permitted, in this world, to witness the success, or not.

"But, we are permitted to witness success—and success so glorious, that it has already been celebrated with ecstacy of joy, by every being in the universe that has heard of it, and rejoices over him that repenteth.

"It is but a few years since the present system of missionary efforts began. Now you may wit-

ness, on the first Monday of every month, members of thousands of churches, in countries which extend half round the globe, assembled at the throne of mercy, having agreed together touching the thing that they should ask, and uniting in supplication that it may be done for them. And he who hath said, 'Ask, and it shall be given,' is manifesting his faithfulness.

"Even now, almost at the very commencement of their askings, and attending it with correspondent efforts, you may witness, set up in heathen countries, more than forty printing presses, all manned, and in vigorous operation, furnishing Bibles, school books, religious tracts, and various other productions for the literary, moral, and religious improvement of the heathen world.

"You may see more than 250 missionary stations, at most of which are regularly organized Christian churches, containing, in the whole, many thousands of hopeful converts from the darkness of pagan idolatry.

"On the distant shores of Otaheite, and its neighbouring islands, where, forty years ago, the name of Jesus was not known, I can show you, every Sabbath, numerous congregations, averaging more than 1000 souls each, all bowing before Jehovah, and rendering united thanks for his 'unspeakable gift.'

"As you pass through their villages, at the rising of the sun, you may witness numbers returning from the forests and groves, who have

been out to pray to their Father who seeth in secret. And you can often find scarce ten families in a village, who do not unite daily in family devotion.

"In that small portion of the world, you may count not less than 14,000 persons who can, in their own tongue, read the Bible; and more than 7000 who can, with the pen, transact the ordinary business of life.

"You may go to their Sabbath school, and there, at an annual meeting, witness thousands of children. And as they sing 'Hosanna to the Son of David,' you may see the tear drop down the cheek of a hundred parents, as their hearts swell with emotions too big for utterance, in view of what the Gospel has done for their children. And as you hear the deep groan break through the assembly, ask, 'What is the matter?' And, with streaming eyes, one will tell you, 'Oh if the missionaries had only come here a little sooner, I too should have had children to attend the Sabbath school; but before they came, when Satan reigned, and we were all in darkness, I killed them.'

"You may see parents around the communion table, melting in contrition at the dying love of Jesus; and parents too who have, with their own hands, before they had the Gospel, killed two, three, and in some cases, four of their own children. Now, were they living, most joyfully would they lead them to Him who took little children in his

arms, and blessed them, and said, 'Of such is the kingdom of heaven.

"You may go, in that country, to a missionary meeting, and find collected together 7000 people, bearing their offerings of joy and thankfulness to the Lord of hosts.

"You may see the fond parent move with rapid step, at the birth of his infant, to enrol his name, as a member of the missionary society. 'You,' he says, as he looks on his offspring, with feelings which no parent born in Christendom ever knew, 'if it had not been for the Gospel, might have now been killed. And as the Gospel saves you, it is no more than right that you should do something that it may save others.' And very careful is he to pay the child's missionary tax every year, until the child is old enough to earn, and pay it himself.

"In short, there is throughout that country a moral renovation.

"The wilderness and solitary places are glad; the desert rejoices, and blossoms as the rose. The eyes of the blind are opened, and the ears of the deaf unstopped; the lame man leaps as a hart, and the tongue of the dumb sings. A highway is there, 'the way of holiness;' and the ransomed of the Lord are already returning, and coming home to Zion with singing. Joy and gladness are found among them; while sorrow and sighing flee away."

CHAPTER XVIII.

"When from the hills the torrents swift and strong
Deluge whole fields, and sweep the trees along,
Through ruined moles the rushing flood resounds,
O'erwhelms the bridge, and bursts the lofty bounds:
The yellow harvests of the ripen'd year,
And flatten'd vineyards, one sad waste appear.
While clouds descend in sluicy sheets of rain,
And all the labours of mankind are vain.—POPE.

INUNDATION AT HOWRAH—GREAT LOSS OF LIVES—NATIVES FLEEING—OBLIGED TO LEAVE THE VILLAGE—MUSSULMANS CALL UPON ALLAH—RETIRE IN ANGER—ILLUSTRATION OF SCRIPTURE—TAKE A BOAT AND GO IN SEARCH OF SUFFERERS—RESCUE SOME FROM DESTRUCTION—ACTIVITY OF A MAGISTRATE—HISTORY OF SUKHARREE, A NATIVE CONVERT—HIS HAPPY DEATH.

DURING the rainy seasons, it oftentimes happens that a great portion of the low land in Bengal is completely inundated, and sometimes these irruptions of water are very sudden in their approaches, when a great deal of property is destroyed, and many lives necessarily fall a sacrifice to the overwhelming flood. Such an inundation took place at Howrah at the latter end of Septem-

ber, or beginning of October, 1823, in consequence of the bunds or embankments of the river, which ran about twenty miles to the westward of us, giving way, and the bed of the channel being much higher than the level of the country in our neighbourhood, the waters came rushing down with prodigious force, sweeping all the cattle and moveables before them. An immense number of lives were lost, and all the mud-built habitations of the natives gave way, after the water had surrounded them for a few hours. The roads were crowded with natives, wading breast high in water, with their little stock of clothes in baskets or boxes on their heads, many of them pushing large earthen pans, in which provisions, &c. were placed, before them. Sometimes these would come in contact with some substance either above or beneath the surface of the water, when, being shattered, their contents would sink or be scattered by the stream, on which occasions the most pitiful cries would be uttered by those who were thus despoiled. I was much interested in observing the destruction of one of these frail barks, in which a handsome cat was seated on the packages of rice, &c. It was gently gliding on the surface of the water, being pushed forward by a very interesting female, evidently of the higher order of natives, when it suddenly foundered, for no sooner had the earthen pan struck the stump of a cluster of bamboos, than it was shivered to atoms, and all its contents washed away, the cat at the

same time swimming off towards the jungle with all her might. The woman appeared for a moment to be paralysed; but observing the flight of the cat, she left the contents of her handhee to the mercy of the waters, and dropping a small bundle which she carried on her head, swam after the cat. After a few minutes' chase, the animal took refuge in a small tree, to the body of which her afflicted mistress clang, vainly attempting to ascend, in order to recover her favourite, at the same time weeping and crying in the most piteous manner. I sent one of my servants to recover her bundle, and what he could collect of the scattered contents of the handhee, and then to endeavour to restore the cat to the poor woman, as she seemed to prize that far beyond all her goods and chattels. After a great deal of manœuvring, he at last succeeded in shaking puss into the water from the end of a bough to which she had retreated, and whither he could not follow her; when her delighted mistress siezed her with rapture, and was quite consoled when I presented her with a stronger vessel to bear her little treasure before her. From five to six thousand persons passed my house in the course of two days thus laden, and many of them very aged, infirm, or sick. In my compound the water at first made but little way, as the ground was higher than the surrounding country; but on the second morning it rose three feet in a few hours, and at length entered the house in furious torrents, though the floor was four feet above the surface

of the ground, as the house was built on arched flues. Then we were obliged to flee. I sent for boats, and in an hour's time the young gentlemen, servants, self, and furniture were on our voyage to Gusserah, which being more elevated, escaped the flood. A house was there vacant, which I immediately entered, and found it far more convenient than the one I was obliged to quit, excepting that it was at a greater distance from the chapel.

At the time the water was rising, a mosque which stood near my dwelling, was surrounded by about fifty Mussulmans, who, beating on their breasts, incessantly cried, "Oh Allah, Allah! Oh Allah! And it was not until the water reached their necks that they retreated; when their devotion turned to wrath against their Prophet, and many were the angry speeches made. I gave them some tracts, and conversed with them on the folly of their proceedings. Some of them were so full of wrath that they tore the tracts to atoms: others received them cordially. During the time they were calling upon Allah, I was reminded of our Lord's exhortation: "Use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking;" and could but think of Elijah's ironical address to Baal's worshippers: "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awakened. And it came to pass, when mid-day was past, and they prophesied until the time of the

offering of the evening sacrifice, that there was neither voice nor any to answer, nor any that regarded." Many were the absurd ideas respecting the cause of the flood, which the natives entertained. Some said, Krishnu had again assumed the appearance of a fish, and was lashing the waters with his tail. Others attributed it entirely to the power of the old fakeer living beneath the great tree, of whom I have spoken, as some coolies had treated him with disrespect a few days before. This afforded an opportunity of illustrating the inconsistencies of idolatry, and of enforcing the claims of the Gospel.

My good friend, Mr. Guthrie, suggested the expediency of taking a boat, and going out into the villages and jungles, to ascertain if there were any poor creatures unable to escape. This I immediately acceded to, and we took a large dinghey and explored the country for some miles around, and rejoiced in being able to deliver some from imminent peril. As we approached the place where a few cottages had stood beneath the shade of a grove of trees, a feeble voice was heard crying for help. It proceeded from a poor old man, who with his wife had climbed upon the roof of their hut, which had fallen, the mud walls having become saturated, and so had given way. Even on this elevation they were nearly chin deep in water, and must soon have perished; and so exhausted were they, that it required great efforts to restore them to animation. They were too infirm and

weak to swim for their lives, as others had done. Most of the natives are very expert in the art of swimming; indeed, some of them may almost be said to be amphibious, passing so much time morning and evening in the tanks or rivers.

Not a great way farther, we came to the prostrate dwelling of a younger man, who was also seated on the roof of his fallen cottage. But no intreaties we urged could induce him to come into the boat, as he said all his property, consisting of some skins of oil, and a box with a few rupees lay beneath the ruins of his house; and he had rather lose his life than these. As he was able to save himself by flight whenever he chose, we were not alarmed on his behalf, and left him to guard his valuables.

It was very curious to observe pariah dogs, jackals, Brahminy bulls, and other animals, all swimming together, to reach the higher ground for safety; whilst many natives, holding their bullocks by the tails, were drawn along after them. A great many cattle perished, and great loss was sustained by all the farmers around.

The snakes took refuge in the trees, and proved very serious foes to many who sought the same shelter, as several persons died of wounds received from these venomous reptiles. One poor fellow had climbed into a mangoe tree, and a large snake had twined itself round the body of the tree below him. He was terribly alarmed; and was not a little delighted, when as we approached the tree, his fellow refugee glided into the water and disap-

peared. He came with us, and proved very useful in directing our course through the bamboo jungles. By the activity of the magistrate in ordering channels to be opened for the retreat of the waters, the country in a very short time was drained, when a mournful sight presented itself. All the native huts had disappeared, and the whole neighbourhood seemed to be a deserted, dreary morass. I was much astonished at the rapidity with which the natives returned, and the short time in which all the cottages and huts were rebuilt.

It was apprehended that from the decomposition of vegetable substance, a mephitic air would be engendered, which might prove very destructive to health. This in some measure was the case; and an epidemic fever raged for some weeks after the parties had become settled in their new habitations. Many of the puckah-built houses of Europeans were totally unfit for habitation for a long time afterwards, as the water having entered the flues caused a dampness in the walls, which was highly dangerous to those who slept in the rooms; and several persons at Howrah and Sulkea were seized with aguish intermittent fevers in consequence, which in some instances proved fatal.

Amongst the number of those who lost their all, and were obliged to seek relief from the charity of others, was a poor washerman, named Sukharee. This man had been injudiciously persuaded by a gentleman in whose employ he was, to become a Christian, whilst at the same time

he knew not his own character, nor the need of Christ as a Saviour. Having unthinkingly and from interested motives taken up the profession, as might naturally be expected, he was not solicitous of adorning it by a consistent and holy deportment. He took to drinking strong liquors, and eating intoxicating drugs; frequently quarrelling with his wife, and abusing every one with whom he came in contact. His master expelled him his service, and for some time Sukharee led a most vicious and dissipated life. However, his former master coming to live at Howrah, brought Sukharee with him, but with strange capriciousness of mind, soon left the place, and proceeded to Beerbhoom, leaving Sukharee behind him. Here he continued to live the same beastly life, and was often found lying intoxicated in the bazaars or streets. Some few months before the inundation took place, Paunchoo, the native Christian preacher, paid me a visit, after which he went to see a piece of ground belonging to him at Sulkea. While he was on the way, a person told him that a washerman lived near who was a Christian, and shewed him the house at his request. The moment he entered the house, it began to rain. He availed himself of that circumstance to speak to him on religious subjects, and sing and pray. This displeased Sukharee exceedingly; and he reviled Christians very grossly. Against Paunchoo also he was very violent, accounting him an enemy for the unwelcome truths he told him, (Gal. iv. 16.)

He found occasion, however, to alter his opinion afterwards, "when he came to himself," (Luke xv. 17,) verifying those declarations of scripture:—"Faithful are the wounds of a friend;" and "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue." (Prov. xxvii. 6; xxviii. 23.)

Though the moral character of Sukharee had not been altered by his bearing the Christian name, yet by the unerring wisdom of Providence, it was overruled so as to become one link in the chain of events, which should lead to his conversion and salvation.

When the inundation had driven him from the place, Sukharee went over to Paunchoo's house at Chitpoor, in company with his wife and Bagchee, a barber. He received them into his house very readily, on seeing their distressed and miserable situation, and assigned them a room for their residence. They represented to him, that they had been plunged into great distress, having no place to dwell in, and that all their property had been swept away by the flood; and that being without food and clothing, and indebted to many persons, they had come to him for protection. Paunchoo promised to afford them all the assistance his slender circumstances would allow, and gave them six rupees for their present occasions. In the evening he assembled them all together, and improved the afflictive dispensation by preaching to them from the history of Noah. Mr. Penney

becoming acquainted with these particulars, gave them six rupees more, on which they lived for some time. Sukharee worked with great diligence in his occupation as a washerman, "studying to be quiet, and to do his own business, and to work with his own hands, that he might walk honestly toward them that are without, and that he might have lack of nothing." (1 Thess. iv. 11, 12.) He was enabled to discharge most of his debts by his assiduity; following the apostolic exhortation, "Owe no man any thing, but to love one another." (Rom. xvii. 8.) The whole day he was employed in his business; and in the evenings and mornings went to worship at the houses of Paunchoo, and the Rev. Eustace Carey. The former frequently entered into religious conversations with him, and endeavoured to communicate that knowledge to him which is essentially requisite to salvation. Before this, he knew not how to pray; but he learned now to pray unto Him who heareth the desire of the humble, and is nigh unto them that are of a broken heart, (Psa. x. 17; xxxiv. 18.) and to pour out his supplications before Him who looketh to him that is poor and of a contrite spirit. (Psa. lxi. 8; Isa. lxii. 2.) This evident change in the conduct of Sukharee was viewed with delight, in the hope, especially, that it was the effect of an inward operative principle.

After many months had been thus spent, Sukharee was attacked by several diseases in June, 1824, which daily increased in strength. At first

he had severe fever, next the spleen, and then the dysentery: by these disorders he was much weakened and reduced. He went, notwithstanding, to Mr. J.'s house in the Circular Road one day, to see Mr. Carey, who was himself ill there. On his returning home, Paunchoo asked him if he had not become worse, in consequence of having gone so far? He replied, "No, I have not become worse: Mr. Carey is a dear friend to me, and I have been to him, not knowing whether I should ever see his face again."

His diseases were daily confirmed; yet he was not careful to take medicines; and those which he took, being simples, as fruits and leaves, were of no effect. And when Paunchoo desired him to take some English medicines which he had with him, he said: "I am not able, nor shall I be able, for I am obliged to be always warm; I only desire you to call a native doctor." A native surgeon was accordingly called, who performed an operation on the spleen, by perforating the diseased part with a hot iron pin, which proved its cure. His fever, however, increased; so much so as to make him unable to work any longer. From this time he derived his support from the benefactions of benevolent individuals.

His spiritual improvement was not neglected. Paunchoo often conversed with him on religious subjects; apprised him of death and eternity, the miseries of unbelievers, and the happiness of those that die in the Lord, (Rev. xiv. 13.) and endea-

voured to ascertain the state of his mind. He once asked him, from the words of our Lord: "O, brother Sukharee, what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark viii. 36, 37.) Sukharee answered: "The world is nothing; all things are fruitless: it is all dark when the eyes are closed, and this world is an enemy's country, full of lying, deceit, &c. I do not wish to live here: I hope to go unto the Lord, and enjoy eternal felicity." Paunchoo inquired: "Have you any merit or holiness by means of which you shall enjoy eternal happiness in the kingdom of the Lord?" Sukharee replied: "I am without merit or holiness, and worthy of the deepest hell; but the Lord Jesus Christ is my Lord and friend, both here and hereafter: he has borne the weight of my sins, and died for my sake: by believing in his death, I shall enjoy eternal felicity in his kingdom." Another day it was inquired: "Brother Sukharee, how will you cross the ocean of the world?" when he said, "I shall cross that ocean by making Christ's death a vessel for my transport." Such was his faith and confidence; and he discovered much spirituality in his prayers and confessions.

Towards the latter part of his life, the mind of Sukharee was disordered for a short period, through the power of his diseases. He did not, however, continue long in this deplorable state of insanity; he recovered the exercise of his reason, as he ap-

proached to the close of his life. Like the setting sun, that emerges from the clouds which obscured his resplendence, and then displaying his glories for a moment, disappears beneath the horizon, so did Sukharee depart in triumph. On the night in which he died, (Sept. 25, 1824.) calling for Paunchoo, he told him that he desired to eat something; which being brought, he ate with great pleasure. Paunchoo then looked at him, and perceiving from the manner in which he spoke, and the cold which had settled in his breast, that he would leave this world in a few minutes, asked Sukharee: "In what manner can your salvation be effected?" He replied, "Through the death of Christ." He asked him again: "Is Christ your Saviour?" Sukharee answered, "Yes." Paunchoo inquired further: "Do you love Christ?" "Whom shall I love," said Sukharee, "if I do not love Christ? Whom have I besides? and to whom else shall I go? He is my Lord and my God." Observing such pleasing testimonies of his faith, Paunchoo called together the brethren and sisters, and sung this hymn:

"Salvation thro' the death of Christ."

When the singing of the hymn was concluded, Sukharee became speechless: he made signs, therefore, with his hands, pointing upward, that he was going to the Lord; and imitating the manner in which a book is read, signified that the scriptures should be read to him. Paunchoo read the 14th chapter of John, which Sukharee heard with great attention. Paunchoo prayed after reading; and

just as the prayer was ended, the soul of Sukharee departed from its tabernacle of flesh in peace. The next morning Mr. Penney went to Chitpore, and made arrangements for his decent burial. Prior to the corpse being conveyed to the grave, they sang the hymn commencing with—

> "He who yielded once his breath,
> Sinful man to save from death,
> O, my soul, forget him not."

The fifteenth chapter of the First Epistle to the Corinthians was also read, and a prayer offered. The people, both Mussulmans and Hindoos, who had assembled to witness the funeral, were much surprised at this, and said, "If any one of us die, we do not have singing and prayer in this manner: the Christians' ways are better than ours." The corpse was then conveyed to the place of interment, and committed to the earth, with singing and prayer again, there to lie till the dawning of the resurrection morn, when we hope Christ will raise it a glorious body, like unto his own.

CHAPTER XIX.

"O, pity that this world, a noble ruin,
Well worth recovery, should still abas'd
In ruin lie,—a mutilated thing,
Its goodliness departed;—that fall'n man
Immortal, though corrupt, should yet remain
Prone; in the very depths of wretchedness,
Crush'd in the cramping gripe of superstition,
Crouching in dust beneath her ponderous march,
Darkness her atmosphere, and ignorance
Her throne. Who aims to shake its solid base,
May boast of noble deed; he stands confessed
The hero of the world, the friend of God."

LAWSON.

BROJOMOHON DEBOSHYO—HIS ARGUMENTS AGAINST THE WORSHIP OF IMAGES—STRIKING ADDRESS TO HIS FELLOW COUNTRYMEN.

In the month of May, 1820, a valuable tract against the prevailing system of Hindoo idolatry, was published by a respectable Hindoo, named Brojomohon Deboshyo, who lived but a very few months after its publication. Rajah Rammohun Roy, the celebrated, learned, and respectable Brahmin, now in this country, has given the following particulars to the translator of the tract concerning its author.

"Brojomohon's father was a person of respectability, and was once employed as dewan by Mr. Middleton, one of the late residents at the court of Lucknow. Brojomohon was a good Bengalee scholar, and had some knowledge of Sanscrit. He had made considerable progress in the study of the English language, and was also well versed in astronomy; and at the time of his death, was engaged in translating Ferguson's Astronomy into Bengalee, for the School-Book Society. He was a follower of the Vedant doctrine, in so far as to believe God to be a pure spirit; but he denied that the human soul was an emanation from God: and he admired very much the morality of the New Testament. Being suddenly taken ill of a bilious fever, on the 6th of April last, he begged his friend Rammohun Roy to procure him the aid of a European physician, which request was immediately complied with; but it was too late: the medicine administered did not produce the desired effect, and he died the very same night, aged thirty-seven years."

While all who are engaged in promoting the true welfare of India, must deplore the apparently premature death of this valuable labourer in the same cause, we cannot but be thankful to Divine Providence that he was spared until he had completed this work, which is so admirably calculated to subserve the interests of truth. The following extracts from the work will shew the cogency of the author's reasoning, and the keenness of his

satire. It boldly commences with the following interrogation?

"I would ask those Pundits, and their followers, who are opposed to the worship of the supreme God, and devoted to the service of images: 'Why do you make yourselves the laughing-stock of all sensible men, by considering inanimate images, which are devoid of sense, motion, and the power of speech, as the omniscient, omnipresent, and Almighty God? And why do you expose yourselves to the scorn and contempt of all the world, by regarding such absurd practices, as playing with the fingers on the mouth, beating one's sides, snapping the fingers, stamping with the foot on the ground, clapping with the hands, singing exceedingly licentious and obscene songs, and bending and moving the body in various disgusting ways, as spiritual worship?'

"If you say: The worship of images is enjoined in the Shasters; accordingly we follow only these injunctions by worshipping images. Thus it is written in the Shasters: 'Those who consider the image of a god as a mere stone will go to hell.' And again: 'If an image is made properly, then the god will dwell in it.'

"I reply: The very same Poorans, in which these authorities in favour of the worship of images are to be found, contain also passages in which such worship is entirely reprobated, viz. 'All those ignorant persons who consider God as an image made of earth, metal, stone, or wood, only bring

upon themselves bodily misery, and do not obtain salvation.' Again: 'A person who through ignorance, forsaking me, the all-pervading Spirit, worships an image, does nothing but offer a sacrifice upon ashes.' Accordingly I see that the Shasters are at variance with each other.

"If you say: It has been proved by indubitable facts, that, after the performance of the Pranprotishtha,* the image is really animated by God, and that which rests upon such evidence cannot be rejected.

"I reply: Both you and we see clearly, that the properties of stone, earth, and wood, which the image had before the Pranprotishtha, it retains also afterwards; that, as the flies and mosquitoes were before playing on it from head to foot, so they do also afterwards; that, as previously to the performance of the Pranprotishtha, the image would break to pieces, if it fell on the ground, so it would also afterwards; and that, as before it had not the power of eating, sleeping, and moving, so it is also destitute of this power afterwards. How then can it be proved that the image is animated by God? The truth is, that, having heard from your infancy various stories of such a supposed animation of images, you imagine at one time you see an image laughing, and at other time you perceive grief expressed in its countenance; like the people

* The Pranprotishtha is a consecration of the newly purchased idol, by the Brahmins, when the Hindoos believe the Deity takes up his residence in the image.

called Garrows, who, because they have heard so from their infancy, consider the cat as a godhead, and see many wonderful things in that animal. It follows from hence, that men entertain such absurd imaginations, because their understanding is perverted by what they hear from their infancy. It is singular, that, though we can never see an image laugh, as you imagine it to do, our perceptions agree with yours in all other things. But what can be more shameful than that men, endowed with the faculty of judging what is profitable or unprofitable to them, should pray for children, riches, and deliverance from sickness, to such as have not the power of seeing or moving, and are destitute of all feeling; and should present gifts to such a senseless block, in order to obtain the object of their wishes: more especially as you see how many who offer these bribes, never see their wishes realized? Nevertheless, with a view of performing an act of worship, you vow again and again to present such offerings, with whatever expense and trouble it may be attended.

"Further, if you say: All these gods are not different beings; they are in reality but one being, which only appeared in different shapes:

"I answer: If all these different gods, who had different shapes, dwelling places, wives, and children, pursuits, lusts, passions, &c., and who carried on wars and concluded peace with each other, can be but one being, why should not also water-pots, carpets, men, beasts, &c., yea, all things in the

world, be but one thing? It is, therefore, impossible, unless you renounce the use of your eyes, ears, and all other senses, to consider many things as one, whilst they differ from each other in form, colour, dwelling place, pursuits, and actions. The truth is, all these gods were born, and are subject to death; and are, in common with ourselves, and beasts, birds, and all other things, of a finite duration. The only difference is this, that our life lasts but a short time, and that they continue to exist a little longer; as it is written: 'Bruhmo, Vishnoo, Shivo, and other gods, together with all living creatures, will undergo destruction: it is therefore necessary to act so as to obtain final happiness.' Like men and beasts, they are affected with lust, anger, covetousness, and delusion, and continually engaged in wars and quarrels with each other. One of the fictitious Bruhmos, (Gonesh,) which are revered by the advocates for image worship, had his head cut off at the time of his birth, and afterwards lost his teeth in a battle; another Bruhmo's (Shivo's) blood was shed in a battle, and he became senseless; and another (Krishno) was deprived of his life by the deadly dart of a hunter: another (Soorjyo) lost his teeth by a severe blow on his cheeks; and as you consider him as toothless till now, you offer to him pounded rice: one (Doorga) died in consequence of a curse and of grief. But if, nevertheless, you declare that which has been clearly stated of the birth, death, beheading, rage, envy, &c., of the gods, to be merely an illusion,

why should we not also consider the birth, death, lusts, anger, &c., of men, beasts, fowls, &c., as mere illusion? For if we judge of things as they are in reality, the whole world is merely an illusion effected by the Maya. It is therefore altogether illogical to consider the desires and sufferings of one body as illusion, and to regard the sufferings and affections of other bodies as real.

"If you say, that by worshipping these images, many have obtained great power, and this power is still exercised, how therefore can their divinity be called into doubt?

"I reply: How is it to be wondered at, that such stupid persons as can consider a block of stone, a heap of earth, and a tree of the forest, as God, are persuaded by a fellow who wears long matted hair, and has a broad mark on his forehead, turns his eyes in an unnatural manner, and keeps his hands and feet in unnatural positions, to regard such a deceiver as possessed of supernatural powers? These deceivers gain among the ignorant the reputation, that all things must come to pass according to their word, and that they are endowed with the knowledge of what is past and future; and nevertheless these foolish people see clearly, that all these deceivers are ignorant of a great deal of what is going on in their own houses, and in their nearest neighbourhood; or though they themselves, or their friends and nearest relations, are sometimes greatly afflict-

ed by sickness or poverty, yet they are unable to deliver them from their sickness and poverty by their words or charms. But when such impostors attempt to play their tricks with sensible men, their imposition is immediately discovered, and meets with the treatment which it deserves. Do you not see clearly, that in Calcutta and its neighbourhood, where there are more well instructed men than elsewhere, such deceits are on that account not very commonly practised? Thus in the neighbourhood of Calcutta, very few persons are to be found, who pretend to deliver men from the effects of witchcraft, and to drive out evil spirits; but in the forest of Vishnoopoor, the eastern parts of Bengal, and in Assam, where ignorance prevails, all these impostors are held in great reputation; and in all houses wonderful stories of witches and spirits are told. The supernatural powers of such persons as are reputed holy by image worshippers may easily be put to the test: tell only one of these persons to shew his power in your presence; then the matter will be decided at once. You yourself say, that Bruhmo, Vishnoo, and Shivo, are not able to alter the order of nature; nevertheless, you believe, that such a reputed saint took away the life of a man, and did not allow the sun to rise. God has given you a human form; therefore think and act also like men. It is indeed melancholy to see persons believe, that men can act contrary to the laws established by God.

Moreover, why do you not consider that those among you who are still more ignorant than you, are devoted to the worship of various idols which you do not respect, and pray unto them on all occasions for those things which they desire? Thus the women and men of low caste, in addition to those renowned images which you adore, worship such idols as Shoshthee, Makal, Kalooray, Dokshinray, Olabibee, and others. Now, as you deride several of the idols which these people worship, so you would also in like manner deride all those images, which you now consider as possessed of life, if you would but use your understanding a little.

If you say the worship of images has been handed down to us by tradition from pious men, and we must do what such pious men used to do. I reply, it is "with you as with a herd of sheep: if one sheep jump into a stream or well, all the rest will do the same, and thus lose their lives. Now if these sheep were asked why they did so, they would answer (if they could understand the question, and had the power of speech), 'God has not given us the power of judging between good and evil; consequently, when we saw one sheep jumping before us into the water, we did so likewise, without minding whether we should hurt ourselves thereby, or even lose our lives.' Thus also, if a young camel, who makes its mouth bloody by eating thorns, were asked why he did so, it would say (in case it could understand

the question, and had the power of speech), 'I have seen my ancestors making their mouths bloody by eating thorns; therefore I eat thorns likewise; for God has not given me the power of judging what is right and wrong.' But what can be more melancholy than that a child of man, to whom God has given the power of judging what is good and evil, right and wrong, when he is asked why he pursues such a line of conduct, whereby he makes himself ridiculous in this world, and does himself exceedingly great injury in that which is to come, viz., why he considers as spiritual worship, and practises accordingly such things as these—snapping the fingers, dancing, playing with the fingers on the mouth, beating his sides, engaging at certain festivals in pugilistic contests, and singing exceedingly disgusting and obscene songs; and why he dishonours God by describing him as guilty of adultery, theft, deceit, voluptuousness, anger, covetousness, and similar crimes, should not be able to assign any reason for his conduct, but should only answer, like such sheep and camels, and other unreasonable beasts, 'Our forefathers did so, and therefore we do so likewise:' I say, what can be more melancholy than this? For do not such delarations reduce men to a level with beasts?

"If you say, 'We can establish image worship from passages in the Shasters; consequently you have no right to compare us to a herd of sheep:

"I reply, I have already refuted this objection, proving that the Shasters permit image worship

only in order to meet the case of the ignorant and stupid. Now you are always wise when the study of the Shasters and temporal affairs are concerned; only in practising image worship you declare yourselves stupid: you cannot therefore corrupt the truth by such quibbles.

"If you say, how can the worshippers of Brahma perform their worship without having a visible object before their eyes?

"I reply, by considering the wise and wonderfully skilful construction of the world and the human body, we are convinced that an omniscient and infinitely wise God is the author thereof; and by attending to and meditating upon him, we obtain the object of our desires: for the world and the human body, all the members of which have their separate use, and are most harmoniously connected together, could by no means be constructed in such a skilful manner, if they did not derive their origin from a wise Creator. A proof of this you may find in common life. A watch, or any other piece of machinery, which is constructed with extraordinary skill, could never owe its origin to chance, or to a cause devoid of intelligence. Therefore, when we see a work of great magnitude and skill, we conclude that its author must be possessed of extraordinary power and skill; but we do not, like you, form in our minds, or by our hands, an image with hands and feet, and waste our time by moving our hands and feet, or our whole body, and by dancing, singing, and jumping in honour of it; nor

do we play like children in order to please such images.

"If you say, the first step to the worship of Bruhmo is the observance of the rites and ceremonies, (prescribed for the worship of images.) Those who neglect to observe them cannot come to the knowledge of Bruhmo, nor learn to worship him; just as no body can enter upon the study of the grammar who has not previously learnt the alphabet.

"I reply, those who learn the alphabet, have the intention to begin the grammar as soon as they have learnt the letters; and when they have learnt the letters, and are qualified for the study of the grammar, they do not spend any more time in transcribing the former. Men continue ascending on the steps of a staircase; but nobody will ever remain standing upon it. But I see that you act in an opposite manner; for you begin to practise that false kind of worship, which you compare to a staircase, and to learning the alphabet, in the tenth year of your age, and do not leave it off till your death, though you should become eighty years old; and although you have sufficient abilities for understanding the nature of the supreme God, yet you do not exert them, and you even hate those who wish to excite you to it. By playing with images from your fifth year till your death, you throw away a human life. You waste your time by expecting salvation from images, which cannot keep away the flies from their faces, and

which cannot preserve themselves from being stolen and melted down, and which break to pieces, if they receive a blow; and you are guilty of exceeding great folly, by believing that various straight and oblique strokes on your foreheads, and marks on your body, and a burden of wood on your neck, will save you from the power of Jomo. Therefore I beseech you again and again, believe in the supreme omnipresent Bruhmo, the author of the world; and being duly sensible that he sees all which you do, abstain from that which is evil, and take care not to follow those who for their own advantage would lead you to play with images, lest you make yourself ridiculous in this present world, and bring upon yourselves exceedingly great misery in the world to come.

"If you say, we do not consider the gods as the supreme Bruhmo; but we worship them, as enabling us to approach the supreme Bruhmo; just as it is requisite to gain the favour of the porter, when we wish to be introduced into the presence of the king.

"I reply, those who endeavour to gain the favour of the porter, in order to be introduced to the king, do not consider the porter as the king himself. But I see that it is with you quite the contrary; for you consider those gods which you worship, as Bruhmo. Further, it is certainly quite right to endeavour to gain the favour of the porter, in order to be introduced to the king, because the porter is nearer than the king, and can introduce

you to the latter, who is not so easily accessible. But this simile is quite inapplicable in the present case; for the supreme God is an omniscient, all-pervading spirit. What being, therefore, can be nearer to us than he himself, that we should have reason to consider him as a door by which we may come to the supreme Being?

"If you ask, why we are at such variance with the worshippers of images?

"We answer, in strict accordance with the truth: It is utterly impossible that there should be any friendship between such as differ from each other in temporal and spiritual things, as widely as east and west; for how can we feel any affection for you, while you dishonour him, whom we regard as the infinitely holy, omnipresent, indestructible, supreme God, by declaring that he was born, or that he died, or that he committed adultery, or theft, or that he was engaged in wars, or that he is under the influence of sensual lusts, anger, and other sinful passions? This appears from the following words of the sage (Vyas): 'In the Kolee joog, wicked persons will ascribe unto the infinitely holy supreme Spirit, birth, malice, lies, sensual lusts, anger, theft, adultery, death, grief, and all other kinds of imperfection and depravity.' Now when we see you involved in various kinds of misery, we must of course pity you: for often, though you have food, you do not enjoy it, under the idea that God will be pleased thereby; though you have a good opportunity and leisure for working,

you abstain from it, because you imagine it is an unlucky hour for it, and spend your time in idleness. You withhold alms from honest poor persons who are real objects of charity, and give them to self-conceited rich deceivers. Flowers and other things which have a good smell, you do not give to those who have the power of smelling; but you throw them sometimes into a copper plate, sometimes into the river, sometimes before lifeless blocks; so that they are of no use. In the cold season, you torment yourselves on purpose by bathing in cold water, and in the warm season by sitting between fires which you kindle. By day and by night you are tormented by fears of imaginary evils, as of spirits and the like. Deluded by the erroneous idea that God is in some places, and not in others, you travel about in various countries, undergoing great troubles, and sometimes even death itself. Though you have excellent water, you prefer drinking and bathing in muddy and brackish water. Some of you, by marrying many wives, entail upon them misery, sin, and infamy, and bring upon yourselves sorrow and grief. With twenty or twenty-five rupees, which is not even the price of a horse, you buy a block of stone or earth, and call it your god. You acknowledge as your gooroos, proud, imperious persons, who are full of pride, the worst of all enemies, and given to lies and deceit. Further, you do not instruct your children in the Soorjyo-shiddhant and similar astronomical Shasters, in which it is shewn, that the

earth is round, and suspended in the air; a
the eclipses of the moon are produced by t
dow of the earth; and that rain, hail, &
from the heat of the sun attracting the wa
you teach them, like parrots, the fables c
in the Poorans and other books, whose on
is to inculcate ceremonies; and tell them,
earth is three-cornered, and rests upon th
a serpent; that Rahoo, being an enemy o
and the moon, eats them up; and that
and female clouds produce the rain; and
the friction of the clouds thunder is prod
say, that the gods are roaring. If by ch
body sneezes, or a lizard makes a sound,
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lar places, and covering [illegible]
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religious actions, which we deny. [illegible]
you eat in some instances food [illegible]
and with impure hands, considering [illegible]
circumstances as entirely pure, and productive of
religious merit, which we do not allow. Further,
some sects among you consider the eating and
drinking of all sorts of intoxicating stuff, the kill-
ing of living creatures, and bloody festivals, as spi-
ritual worship, which we do not. Some sects
among you declare the eating of that which pro-
ceeds from the body of a cow as an action produc-
tive of religious merit, which we do not consider
as a religious action. To burn women to death,
and to murder an aged father or mother by drown-
ing them in water, and dragging them upon stones
and bricks, you consider as religious actions, which
we do not. To collect large assemblies, and to
make them presents, you consider as [illegible]
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earth is round, and suspended in the air; and that the eclipses of the moon are produced by the shadow of the earth; and that rain, hail, &c. arise from the heat of the sun attracting the water: but you teach them, like parrots, the fables contained in the Poorans and other books, whose only object is to inculcate ceremonies; and tell them, that the earth is three-cornered, and rests upon the head of a serpent; that Rahoo, being an enemy of the sun and the moon, eats them up; and that the male and female clouds produce the rain; and when by the friction of the clouds thunder is produced, you say, that the gods are roaring. If by chance any body sneezes, or a lizard makes a sound, you say, if at that time a person is engaged in any thing, he will not be successful. These and a thousand other such follies we see you continually practising and teaching to others; consequently we are grieved when we see persons possessed of a human shape thus acting like irrational beings.

"Another reason why we are at such variance with each other, is this, that what you consider as duties of religion, and the acts of worship which you perform, we consider actually as irreligious actions. Thus you regard blocks of earth and stone, trees, fowls, beasts, birds, &c. as God: we do not. You deem motions of the hands and feet, dancing, and playing, carrying wood about your neck, making marks of sandal wood on your forehead, &c. as productive of religious merit: we do not. You say that drinking the water of particu-

lar places, and covering the body with the dust and mud which is brought from peculiar spots, are religious actions, which we deny. Some among you eat in some instances food upon impure spots, and with impure hands, considering it under such circumstances as entirely pure, and productive of religious merit, which we do not allow. Further, some sects among you consider the eating and drinking of all sorts of intoxicating stuff, the killing of living creatures, and bloody festivals, as spiritual worship, which we do not. Some sects among you declare the eating of that which proceeds from the body of a cow as an action productive of religious merit, which we do not consider as a religious action. To burn women to death, and to murder an aged father or mother by drowning them in water, and dragging them upon stones and bricks, you consider as religious actions, which we do not. To collect large assemblies, and to make them presents, you consider as a religious act, which we do not. You consider the clapping together of shells, the ringing of bells, dancing, snapping the fingers, and such like practices, as religious acts, which we do not. To fast at particular seasons, and to make others fast, you consider as a religious duty, which we do not. Accordingly we again exhort you: 'Believe in God, as the all-pervading Spirit, who knows the deeds, words, and thoughts of all men: follow his commandments, and thus promote your own welfare and that of others, and obtain salvation.' If, instead

of profiting by the instructions we have now given you, you hate and revile us, we shall deem this a matter of very little consequence; for we cannot suffer much loss, nor receive much profit from that which such unhappy, ignorant persons say concerning us, whose gods are earth, stone, wood, and metal; and whose objects of worship are monkeys, bears, kites, jackals, and such like creatures. Accordingly, you are to us objects of pity, not of hatred. We say again, 'Cease to play with images, and believe in the supreme God.'

"In the year 1742, the 7th of Jyostho, according to the Hindoo chronology, or the 19th of May, 1820, according to the Christian era.

"(Signed) BROJOMOHON DEBOSHYO."

The work from which these extracts have been taken has caused a great sensation among the learned Pundits and Brahmins, and several editions having been circulated, we may hope that it will have great effect in aiding to undermine the structure of superstition and idolatry.

CHAPTER XX.

"O ye whom Science chose to guide
Her unpolluted stream along,
Adorn with flowers its cultur'd side,
And to its taste allure the young.
O say, what language can reveal
Th' exalted pleasures you must feel.
When fir'd by you the youthful breast
Disdains to court inglorious rest;
And to the world's admiring gaze,
(Each precept into action brought)
In full reality displays
The liberal maxims you have taught!
A transport this superior far
To all the bliss th' exulting conqueror feels,
When crowds triumphant hail him from the war,
And conquered nations crouch beneath his wheels."

ROSCOE.

LETTERS FROM ENGLAND—EMOTIONS THEY CAUSE—BOITACONNAH—VISITS OF FRIENDS—MISSION FAMILY—BENEVOLENT INSTITUTION—THE MUNIFICENCE OF GOVERNMENT TOWARDS IT—JUVENILE SOCIETY—MRS. LUSHINGTON—HON. J. H. HARINGTON—ADDRESS OF THE NATIVE BABOOS TO HIM—CHARITABLE FEELINGS IMPOSED ON—NATIVE PETITION—LAWSUITS.

It is quite impossible that those, who have never been separated for a length of time and by a

great distance of space from the circle of their friends and scenes of their childhood, can conceive with what anxiety tidings from home are expected and examined by missionaries in the far distant provinces of the East. Many of them are placed in stations where only a very limited intercourse can be enjoyed with their fellow-countrymen. To such the arrival of a packet of English letters is an event of the greatest importance. To it their hopes have been directed for weeks and months, so that it has been expected with a sort of feverish impatience. But who can describe the varied emotions of the mind when the long wished-for packet really comes? With trembling hand the seal which secures the envelope is broken, whilst the starting tear sparkles as the contents meet the eye, and varied hues pass over the countenance, just in the same manner as we see the face of a meadow on a fine morning, when a brisk wind is stirring, and large clouds disjoined are rapidly traversing the sky, assume a brilliant and glittering hue as the piercing rays of the unveiled sun are reflected by the sparkling drops of dew, which as yet are unexhaled, and then in a moment from the shadow of a thick cloud, present a sombre aspect, which forms a striking contrast to the former vivid scene, until in a few minutes the cloud passes over, and clear sunshine again gilds the surface of the mead. Just so have I marked the alternate changes which have been produced on the countenances of my fellow-labourers; and thus have my

own feelings varied when an English letter has been delivered by the dawk. Should any of my readers have friends in India, I beseech them by their affectionate remembrance not to let them mourn the dearth of news from Europe, for amidst the debilitating effects of the clime they need something to cheer and animate their minds; and I know nothing (secondary to the smile of a reconciled God), more calculated to effect this desirable end, than a warm hearted letter from home. When I became an inmate of the mission-house at Boitaconnah, the family circle was of an evening often cheered by the presence of some maritime friend, who, though not from the neighbourhood of either of our native towns, yet could tell us how matters were going on at home; and perhaps, in the course of the evening's chat, the pleasing fact would be elicited that he knew some person with whom we were acquainted, when a new zest would be imparted to the evening's pleasure, and the minutest details would be listened to with the most earnest attention. Those were some of the happiest days I spent in India, and the recollection of the evenings are still very pleasing to my mind. The mission family at that time consisted of Mr. and Mrs. E. Carey, Mr. and Mrs. Yates, Mr. and Mrs. Penney, and self, at Boitaconnah, and Mr. and Mrs. Lawson, Mr. and Mrs. Pearce, and Miss Chuffin in the Circular Road, whilst Mr. and Mrs. Adam occupied the mission bungalowe at Chitpore. Of these, Mr. Lawson, Mrs. Penney, and

Mrs. Carey have been called to the upper and better world. Mr. and Mrs. Adam have seceded from the mission. Mr. Carey is most usefully employed in England; and the others we hope still continue their arduous labours in that pagan land of darkness.

It was truly refreshing to the spirits, oppressed by the clime, to meet so many kindred minds around the hall table, after the duties of the day were ended, as till then all were separately engaged in various departments of labour,—some in superintending the schools, others in native preaching; and those whose evenings were not employed in English or Bengalee preaching, were closely occupied in studying the language, or preparing for the pulpit, until the signal for supper was given, when each appeared at the frugal board, to rejoice with those who had met with encouragement, and to sympathise with others who had reason to mourn the discouraging circumstances under which they laboured; and in this instance we could testify the truth of Solomon's declaration, "Two are better than one."

Mr. and Mrs. Penney were both most assiduously engaged in the superintendence of the Benevolent Institution, a charity which has been as fruitful in doing good as any of which India can boast. It was founded by the Serampore missionaries in 1809. The idea was suggested by Mr. Leonard, on hearing Mr. Ward read a letter respecting the success which had attended the esta-

blishment of some schools at Birmingham, just then received from the late highly respected Mr. King, of that place. Dr. Marshman, about two months afterwards, preached a sermon on behalf of its establishment, when about 250 rupees were collected. With this comparatively small sum the attempt was made, but "who hath despised the day of small things?" The blessing of God rested on the undertaking; the funds were increased, and in a short time one hundred and thirteen boys, brought out of the streets of Calcutta, were organised after the Lancasterian system; and in 1811 a girls' school also was modelled after the same plan.

Dr. Marshman, in describing the benefits likely to result from these schools, in a letter written in December 1811, says: "There is another machine moving in Calcutta, which I hope with the Divine blessing, will do much hereafter for the cause of God. This is what we call the Benevolent Institution, for instructing the children of indigent Christians. Of these it is said there are in Calcutta 7000 families of the Portuguese, besides Armenians, Greeks, &c. The number of children now in the school is 250, who are taught on the plan suggested by Dr. Bell, and improved by Mr. Lancaster. The parents of these children are many of them four descents from European Portuguese, incapable of reading a Portuguese book, or of understanding a Portuguese sermon, so that they are all heathen but the name. Hence, as all the service of their

churches is performed either in Portuguese or Latin, they are in darkness thick as midnight with regard to the way of salvation. Besides this, they are literally *the poor* of Calcutta, and poor indeed they are, beyond either Hindoos or Mussulmans. Yet they are capable of great exertion. Brought up in poverty and hardship, acquainted with the customs, manners, and ideas of the natives, inured to the climate, and familiar with the idiom of the language, were the Gospel to gladden and conquer their hearts, they are the persons beyond almost any others to carry it through the country. Convinced of the extensive advantages which the cause of God might reap from this field, I determined to leave no stone unturned to forward the undertaking. The object is to teach them reading, writing, and arithmetic, both in English and Bengalee, and to make them familiar with the Scriptures in both languages." However strange it may appear, yet it really was the fact, that an individual advertised in the public papers against the institution, warning the public against "the injurious tendency of this Benevolent Institution," and charging its conductors with an improper interference with the parochial children. This unprovoked newspaper attack compelled the missionaries to defend themselves through the same vehicle, which they did by proving that the children whose cause they espoused, could not be admitted into the established free school, and that they were previously to their admission under no sort of super-

intendence, but were wandering in the streets and lanes of the city, in a state of the grossest ignorance, and practising uncontrolled every vice within their power. An application was also made to Government by the same person, to issue an edict against the continuance of the efforts of the institution, but in vain, as Government refused to interfere. The result was, that although a rival society was established, the funds of the Benevolent Institution were trebled, and the conductors relieved from all the pecuniary difficulties under which they then laboured. In fact, Government became so well convinced of the utility and importance of the institution, that when at the close of the year 1825, the funds of the society were exhausted, and a weight of debt, amounting to 10,000 rupees, beclouded the prospects of the managers, the Governor-General in Council was graciously pleased not only to grant a sum sufficient to liquidate the debt, but also to present 3000 rupees, for the purpose of defraying the expense of those repairs which the school-rooms needed. This munificent donation, whilst it proclaimed the liberality of Government, at the same time spoke volumes as to the opinion entertained by Lord Amherst and his colleagues respecting the utility of the institution. The following is a copy of the letter transmitted in answer to the application made for relief.

"*To the Rev. Dr. Carey.*

"Genl. Dept.

"REVEREND SIR,—I am directed to acknow-

ledge the receipt of your letter of the 24th ultimo, and to inform you, that the Right Honourable the Governor-General in Council, being satisfied of the extensive utility of the Benevolent Institution, and being desirous that an establishment so beneficial to the indigent classes of the Christian community should be maintained in efficiency, his Lordship in Council has been pleased to comply with your request on its account for pecuniary aid from Government. An order on the General Treasury for the sum of Sa. Rs. 13,000 will accordingly be issued in your favour, to enable you to apply the amount to the purposes described by you.

"I have the honour to be,
"Reverend Sir,
"Your most obedient servant,
"(Signed) C. LUSHINGTON,
"Chief Sec. to the Gov.

"FORT WILLIAM,
"*The 4th May*, 1826."

At the last examination of the children at which I was present, there were in the boys' school, 2 Europeans, 22 Indo-Britons, 102 Portuguese, 22 Hindoos, 7 Chinese, 3 Mussulmans, 2 Africans, 2 Armenians, and 2 Jews—total 164, and 94 girls of the same nations in the other school. These all evinced by their improvement the great attention bestowed by Mr. and Mrs. Penney on their education.

It really was very interesting to witness such a

group of intelligent youths in the varied costumes of their different nations, yet all marshalled in the same classes, spelling the same words, and reading the same Scriptures. By the side of a Hindoo, whose white coppera was gracefully thrown over his shoulders, so as to convey an idea of the classical costume of a Roman senator, stood a Chinese, with his hair plaited into a tail, which reached to his heels; and on the other side was a jet black woolly-headed Negro, in short jacket and trowsers; whilst on the right and left of these were Mussulmans, in white vests, with small muslin skull-caps bordered with tinselled glittering fringe, Armenians, Portuguese, and Indo-Britons of all hues, from the European roseate to the African sable. Some of them recited portions of the English classics, with excellent emphasis and correct pronunciation; whilst others solved the most difficult problems on the globes with the greatest ease and facility. The needle work exhibited by the girls was peculiarly neat and clean. In fact, their specimens were such as would have done credit to any ladies' school in Britain. At the close of the examination it was pleasing to hear children of such varied families joining in one song of praise to celebrate redeeming love and mercy. The salutary effects of instruction imparted in this manner, have been found greater than was at first contemplated; this instruction has proved capable of attracting the minds of the children in a high degree. Accustomed to little of delicacy in point

of food and clothing beyond the other natives of the country, they consider it an honour to attend school under an English teacher, as also to familiarise themselves with the first rudiments of that knowledge which they perceive held in general estimation; both these ideas impart to their minds a degree of pleasure, and confer on them a kind of dignity, to which they before were strangers.—Hence a degree of energy is sometimes imparted thereby, which operates on them in the same manner as being sent to a grammar school does to a poor boy in this country; it awakens all the powers of the soul; a new course of conduct is induced; scenes of idolatrous sloth and vice delight no more, and the once idle degraded boy is transformed into an active, persevering youth, seeking by his behaviour and further search after knowledge, to substantiate his claim to that new rank in society which Providence thus seems to have opened to his view. The writer has beheld these effects with gratitude and joy. Many of the young persons educated there are now formed into a society, called the *Calcutta Juvenile Society*, whose object is the dissemination of religious knowledge and the production of religious feelings.

The following statement, written by one of the members of that body, will best illustrate the nature of their object, and display the talent they possess:

"The diffusive nature of Christianity proclaims its divine origin and superior excellence. Most

systems of religion that exist in the world, are entirely local: they are intended for certain limits, beyond which they appear unsuitable. The Delphic oracle, the mount of Olympus, and the fount of Castalia are heard without veneration by the inhabitants of the arctic and torrid regions. The waters of the Ganges, the fane of Juggernath, and the rocks of Himaloy altogether lose their character for sanctity in the steppes of Tartary and the plains of Africa. Nations remote from Greece and India were precluded, by that guiltless circumstance, from the benefits of the religions of those celebrated climes: they could not hope to hear the oracle, or wash in the holy stream. There have been systems, too, which were propagated by their professors, but the mode of propagation banishes from the mind every opinion that might have been formed of their sacred character. The fire and the sword are objects too terrible, to permit us to contemplate the religions which employ them, with any feelings of complacency. At the unsheathing of the sword and the kindling of the flame, every appearance of good vanishes, every expectation of a divine origin is annihilated. It is the Gospel only that can justly claim the character of universality. It addresses men, not as distinguished into nations and tribes, but as comprising one great family, and standing equally in need of the promise of mercy and the hope of eternal life. Its doctrines and precepts contain no exclusive reference,—nothing but what is applicable to men of

every name and climate, under every circumstance in which it is possible for them to be placed. But if the Gospel aspires to universal dominion, it recommends no equivocal means of effecting that end. It requires not bloody offerings, but a living sacrifice. Its instruments of conviction are not fire and the rack, but the word of power, the sword of the Spirit.

"This system, so diffusive, and so calculated for universal advantage, is left to the exertions of those who have felt its power to be extensively disseminated. Willing as celestial natures would be, to be, as they were at the birth of the Saviour, messengers of peace to the inhabitants of the earth, that office is imposed by God on his own people, however unfitted by their sins and weaknesses for the performance of the duty. What obligations are there to constrain God's people to declare his salvation to sinners! And with what force may they, who have been made to perceive the dangers of their situation, who have received mercy, and now possess a good hope through grace, represent to sinners the misery of their situation, and urge them to fly to the refuge!

"Such are the objects of the CALCUTTA JUVENILE SOCIETY—objects common to other institutions, but attempted in a particular manner. As the provinces of an extensive empire are divided into governments, and distributed to several individuals, so the charge of different modes of operation, in the kingdom of the Gospel, must be under-

taken by particular classes of men, with a view to bring their energies to bear more efficiently on distinct divisions of the same glorious work. There are various descriptions of people, to whom the Gospel must be addressed with some changes, not indeed in its essential character, but in its external circumstances.

"The CALCUTTA JUVENILE SOCIETY have occupied their ground. They have taken the circumstances of the place into consideration, its wants and capabilities, and they have directed their efforts to its cultivation. The field is large, but waste; their aim is to render it fruitful, to convert the barren wilderness into a garden of the Lord."

The members of this promising society are young men, who have received the truths of the Gospel not in word only, but in power—and who are desirous that a great reformation should take place amongst the hundreds of country-born youths who swarm in Calcutta; with this end in view they hold weekly meetings in a neat bungalowe chapel, when some one before appointed delivers an essay or lecture on some important subject, and devotional exercises are carried on. On stated occasions the Rev. W. Yates gives a theological lecture, which is always well attended; during the week they hold prayer meetings in all parts of the city and suburbs, sometimes in the houses of the Portuguese Roman Catholics, by which means many have been led to renounce the errors of popery.

Attached to the society is a small library, which continues rapidly to increase, one of their number is annually appointed librarian, and any youth in the city desirous of reading is gratuitously provided with the means. The establishment of Sunday Schools is another object steadily pursued by these youthful champions of the cross—and in one of their annual reports now lying before me, there are interesting accounts of the happy deaths of two of the scholars. It is by means similar to those pursued by these Indo-British youths, that we hope to see India evangelized. They find their way into habitations where the missionary has not access—and born in and inured to the clime they do not fall a sacrifice to active exertions, as the Europeans must do. Thus these young men will stand preaching to the natives in the bazaars and crowded streets, beneath the rays of a mid-day sun, which would prove fatal to others.

These are the first fruits of the schools: what the future harvest may be, we know not; but I consider that vast blessings will eventually result to India from the establishment of them, as the youths educated there are sent to all parts of the country as writers and superintendents; and very pleasing accounts have been received of the zealous efforts of some to instruct the children around them.

Mrs. Lushington, the lady of the Honourable C. Lushington, was always a staunch and liberal friend to the Benevolent Institution, supplying the

girls with clothing, and constantly stimulating them to industry, by bestowing rewards on the most deserving. She generally attended the examinations, as did also many of the most respectable inhabitants of Calcutta.

The Honourable John Herbert Harington, was one of the greatest friends to philanthropic societies that ever existed in Calcutta. No plan for the amelioration of the miseries of the human family but was sure to receive his hearty approbation and support. His breakfasts were a sort of levees, to which all who required his aid or counsel had free access. I had the pleasure of breakfasting at his table more than once, and was quite delighted with the urbanity of manners and benevolence of mind which he displayed. Subsequently I enjoyed the privilege of meeting him at the residence of my kind friend R. Barnes, Esq., at Gusserah, where he spent some days in retirement from the busy scenes of public life, and could not but admire the ardour and zeal with which he spoke of those concerns connected with the religious and moral improvement of the inhabitants of India. Who could know him without loving him? Even the native mind could not be insensible to his worth; and a desire was manifested by many rich Baboos to place his portrait in the Suddur Dewannee. The following is a part of the address presented to him on that occasion. The whole is too long for insertion, but I am induced to give this portion, to enable my readers to form some idea of the oriental

style of address. The language is couched in the third person, although Mr. Harington is the person addressed.

"ADDRESS TO Mr. HARINGTON.

"To the distinguished and virtuous friend of the rights of the poor, and of the maintenance of justice, no less than the scourge of the oppressor.

"The worthy and respected
John Herbert Harington, Esq. &c. &c.

"In whose person is exhibited the substance of all the virtues of life, which, whatever may be said of them by the able pen of the eloquent, far outstrip all description; while in recounting the least of the numberless of that universally amiable object of esteem, the memory, hand, and tongue of each individual must alike fail.

"To say that his enlightened and penetrating genius would remove all difficulties and dispel the mists of ignorance, is but the naked fact, and merely to be expected. Neither can the generosity of a 'Hatim Taee,' or the liberality of 'Mounn (bin) Tueedah,' be brought with propriety into comparison with his own. That the proof of these assertions exists on evidence the most clear and conclusive, will presently appear.

"Whensoever any of the learned have proposed some kindly question on a given subject, scarcely has he made known the nature of his inquiry, when the true state of the case flashes instanta-

neously into his mind, and by its communication removes all doubts on every subject, however intricate, besides throwing farther lights upon the point which had never been anticipated by the propounder of the query.

"In every transaction connected with the revenue and judicial affairs of government, from the first period of this gentleman's arrival in the country, so ably and successfully has he entered into the spirit of his duties, that the experienced native officers, with all their acuteness and practice in these matters, bow with implicit acquiescence in his superior penetration; while his judicious regulations serve as a standing code to the intelligent on all occasions. In the preparative arrangements for the establishment of the latter, he has identified the interests of the Honourable Company with the happiness of their subjects; and so happily has he combined equity and justice with the chastisement of the oppressor, that by simply complying with the dictates of the enactments, right and wrong are readily discerned; and (according to the proverb) a creature defenceless as 'an ant is secured from the attacks of his neighbour, though venomous as the snake; and the tender rose leaf from the piercing thorn.' In no instance is the advantage of the state sought for, incompatibly with the security of the people.

"So general is the applause excited by the justice and integrity of this upright character, whom a Nowsherwan might have envied, that

throughout the existing annals of the historic page, not one among the noble of former times is mentioned as equal or comparable to him: yet in all ages men are wont to acknowledge the maintenance of equity and repression of injustice as the ultimate design of all law.

"Of no former judge is it there recorded that he left the conflicting parties mutually satisfied in the end; though such has been the result in matters which have come before this sagacious and prudent personage; and not as was usually the case, viz. that the successful party should be gratified, while the vanquished remained dissatisfied.

"No other recommendation is required to the notice of this amiable personage, than that of knowledge and private worth; while on the other hand, those of low or infamous character find no passport to his doors. Such is the integrity and uprightness with which he fills his station, that the execution of his public duties is at all times considered of prior importance to the satisfying of his personal wishes; and in spite of occasional bodily infirmities, he never declines trouble for a moment.

"In short, since the attempt is vain to count his numberless good qualities, we confine ourselves merely to stating the object of the present address, which is this;—

"We, the inhabitants of these provinces, who have universally participated in the benefits of his salutary regulations, and experienced the advantages of their protection, and especially the law

officers of the Suddur Dewannee and Nizamut Adalut, who more particularly have long been the objects of his kindness and support, and through various depressions have been raised by him to respect among our equals, express but one desire, namely, that his Honour may ever continue to preside, as the ornament of the bench, over the judicial administration of these provinces; the firm supporter of the relations of good order, and the certain enemy of every disturber of the public peace.

"Adverting, however, to the revolutions of time, whose property it is to shake the ease and affect the prosperity of men, the fulfilment of this wish is plainly incompatible with its most uncertain movements.

"We are willing, therefore, to rest satisfied with some small token of that estimable personage: that is, we desire to have prepared a likeness of him, to be set up in the Suddur Court Room, that it may continue as a memorial of him present and future. This may afford, in some degree, a source of consolation for the deep regret of us, his sincere well wishers, (in his absence,) as well as some satisfaction to those who will be interested about this most estimable character.

"A hope is indulged, that by compliance with this request he will greatly honour his faithful servants."

Here follow names and subscriptions of a great

number of the most respectable native gentlemen of Calcutta.

In no place, probably, are subscriptions to any case of distress so liberally given as in Calcutta. For instance, when the sad news of the famine in Ireland, and the consequent distressed state of the poor inhabitants, reached Calcutta, a subscription was immediately opened, and in a few days nearly a lac of rupees, or ten thousand pounds, were collected. After going round to the inhabitants of Howrah, I thought it desirable to preach a sermon on the subject, and make an extra collection; and our friends in Calcutta did the same. The following letter, received in answer to the remittance made to the Committee, will testify the humane exertions then made.

"Sir,

"In acknowledging your letter of this date, together with a remittance of one hundred and seventy-five rupees, the amount realized of a collection made after a charity sermon preached by you at Howrah, where subscription lists had been previously in circulation, I am requested by the Honourable Sir Francis Macnaghten and the Committee to offer you their sincere thanks for your humane and voluntary exertions on this occasion, and to assure you of the gratification they have derived from your benevolent aid in promoting the great work of humanity, in furtherance of which

they have been assembled. The success that has hitherto marked the proceedings affords a pleasing proof of the general sympathy of all classes in this country, natives as well as Europeans, in the appalling sufferings of the unfortunate Irish; and it will be seen, on reference to our lists, and the amount contributed, (Sa. rs. 100,000,) in the short space of a month, that it is not the magnitude of the individual donation, but the spirit of beneficence, and the means from which bestowed, that enhance the value of the charity, and tend most effectually to bring such a general subscription to a fortunate issue.

I remain, Sir, your obedient servant,

B. ROBERTS, Treasurer."

Calcutta, Nov. 8, 1822.

It is the case in India, as in England, that certain individuals avail themselves of this charitable feeling to impose upon the benevolence of the European. I knew one man who lived in very good style, entirely by appealing to the liberality of every new comer from the upper provinces, as a ruined indigo planter. Such appeals generally brought fifty or a hundred rupees into his pocket; as, when persons have been detained up the country for a length of time, and thus deprived of European converse, their hearts glow with charity to a fellow countryman in distress, and their hands are instinctively extended to his succour. There was another noted character, who used to

come to Howrah about once in a quarter of a year, to see if there were any new residents; if so, he would go to their houses in a palanqueen, attended by servants, and by false representations generally used to extract a gold mohur, or even fifty rupees, from their purses. Petitions, as I have before stated, are presented every day, and sometimes on the most trivial occasions. I have given a specimen of one in page 114; I will now add another, from a native living close by the Mission Bungalowe at Doorgapore, who had received much kindness from Mr. Eustace Carey. He had a small piece of ground near my house, which he cultivated by keeping a mollee. The native who owned the next piece, cut a small branch of a Guava tree down, which hung over his garden, and when the mollee went into his premises to abuse him for the act, he ordered him off the premises. This circumstance gave rise to the following petition, which I have copied faithfully, both as it regards composition and orthography.

"*Doorgapore*, 17*th June*, 1826.

"Reverend Sir,

"With due submission I regreat to state before your Reverences Goodness—that since Revd. E. Carey was in the Countrey by whom I was pretected and my poor family, but, since his departure to England for his health I am left quite destitute of a friend support and all. Which has

induced me to crave your reverences goodness for a protector.

"A man who is well known in the court of suberbs of Calcutta & twenty-four Pergunnahs, this very man who has taken that freedom to come & cut the fence of my ground which is the other side of the water at Sulkea near the bazaar and also presumed an attempt to chase after my Malley with an axe who through the violence & seem to observe that he was outragious being alarm made his scape.

"Therefore I hope your Reverences goodness will take in your consideration and be gracious good to inspect in to this for me and I appeal to your judgement weather is Laughful or Unlaughful.

"This kind Humanity will ever be remembered with profound humble gratitude and thankful and I hope Reverend Sir Prayers of this Petition will be effectull and your Petitioner will ever offer up his prayers for your Reverence's Heath Weath and further Wellfar P. C."

Lawsuits would often occur amongst the rich natives, (who are all fond of litigation,) from similar occurrences to that which this petition refers to; and they have been known to spend a hundred thousand rupees in an equity cause about a small fence. I need not say, that the barristers and attorneys generally make fortunes in a short time. Some splendid sums have been realized by barristers, who have become popular in the course of

a few years. Such was the case, I believe, with Messrs. Fergusson and Turton, and indeed many others. The solicitors of Calcutta are respectable in their profession, and have very large practice generally.

The Court House is a noble building, on the side of the Esplanade, near to the Town Hall. Every means is used to keep the air cool, by the use of tatties and punkahs; yet still it is most exhausting and fatiguing for judges, counsel, and attorneys, who have to remain long in court, especially in the hot season, from the number of natives who crowd the place when any particular cause is about to be decided. Indeed, at that season, a breath of cool air would be a luxury any where. So true is the remark made by Colonel Pennington to Bishop Heber, viz. "that the real luxuries of India are cold water and cold air, when they can be procured."

CHAPTER XXI.

"Come on—yet pause—behold us now
Beneath the bamboo's arched bough,
Where, gemming oft that sacred gloom,
Glows the geranium's scarlet bloom,
And winds our path through many a bower
Of fragrant tree and giant flower;
The ceiba's crimson pomp display'd
O'er the broad plantain's humble shade,
And dusk anana's prickly blade;
While o'er the brake, so wild and fair,
The betel waves his crest in air."

HEBER.

MORNING'S RIDE—BULLOCKS FRIGHTENED—GIGANTIC CREEPER—JACKALS—MANGOOSE AND SNAKE—IDOL TEMPLES—SQUIRRELS—PADDY FIELDS—BIRDS—ELEPHANT LOADED—TODDY TREES—DHOBEE WASHING—PAWN GROUNDS—SIRCAR'S HOUSE—SCHOOL—DEVOTEE—RAJAH AND TRAIN—NATIVE SCHOOL BOYS—VARIOUS TRAVELLERS—CONVICTS—BAZAAR—NATIVE CHAPEL—SERMON—AND CONVERSATION.

To rise early and enjoy the cool air of the morning, by taking a ride before the sun attains its full power, is considered highly important and beneficial by all classes of Europeans in India. Soon as the morning gun is fired, the ghorawallahs or

syces begin to saddle the horses, and prepare the coach, buggy, or chaise; and whilst it is yet quite dusk, (the gun being fired the moment the first gleam of twilight appears in the horizon,) the sleeping sahib is roused by the gruff voice of the sirdar bearer at the chamber door, announcing the hour; and in a few minutes the neighing or trampling of the horse is heard at the door. Whilst objects are as yet indistinctly viewed through the partial twilight, the parties begin to move; the white dresses of the horsemen being most conspicuous objects amidst the gloom which reigns around; the light rapidly increases, as the twilight is much shorter than in England. At Howrah the scenery is far more rural and strictly native in the ride than it is on the Calcutta side. For no sooner do we leave the puckah road of the village, to enter the lanes and jungles, than all traces of European population are in a few minutes completely lost; as the road for a few hundred yards leads through a thickly planted grove, beyond which the plantations and rice fields are seen.

Perhaps my readers will go with me in idea whilst I retrace a morning ride. As we turn into the glade, see how gracefully the tall bamboos overarch our path; the fertile plain we have just passed on our left is called the old school ground; the large four turreted building at its extremity is the Orphan School House, now deserted; it is the same edifice that presents so striking an appearance as vessels approach Calcutta. The lower

building on the eastern side is the place fitted up for divine service. Some part of the large building is still used as a custom house, towards which these heavy laden bullocks you see approaching are going. Those large leather bottles which they carry are filled with oil: the packages contain calico and muslin. Ah! there run two of the bullocks into the jungle. Probably they have never met Europeans before. See how they plunge through the thicket; they have left their packages behind them. Let us strike into this path a moment, whilst the others pass.

Behold that gigantic creeper, with what luxuriant foliage and blossoms it decks the palm tree around which it clings. The leaves are all fallen from that tree on your left; but how richly has the deficiency been supplied, by the beautiful large rose looking flowers which cover its branches, and the blue parasite which decorates its trunk. Though the stem of the parasite is so large, yet a much larger is to be seen at the back of the premises I occupied at Gusserah. In about three years it grew so rapidly as to lift the cocoa-nut tree by which it was supported out of the ground; there it still holds it, as an emblem of ingratitude, for whilst the creeper exhibits verdure and beauty, the cocoa-nut tree is withered, and affords a striking contrast to the luxuriant appearance of its ruthless destroyer. The caravan is now gone by; we will return to the beaten path. See, there are several jackals skulking at a lazy pace through

the jungle; they are just returned from their night's carousal. See how full that large mangy fellow appears; he seems as if he could hardly move. Probably the tide has left a body on the beach, or a bullock may have died. There are eight or ten more, all coming from the same ditch. Aye, there lies the skeleton of a cow, the bones are all well picked. But what is that terrible rustling hissing noise we hear? It proceeds from that large snake; it seems to be killing some animal—what is it? It is a mangoose killing the snake; but the mangoose flees, and his antagonist skulks away. There he comes again: look, he has seized the snake by the neck, he has got him fast now. But we must hasten on.

Those two small buildings like granaries contain two large idols. See, that man stops to salaam as he passes. The door of one is open; how hideous the idol looks, with an elephant's head, four arms, three eyes, and sitting cross-legged, that is Goonesha. There stands the car used at Juggernath's festival; it has four galleries. Stay not to look upon it, for the figures carved around are obscene, they are too gross for Christian eyes to dwell upon.

Yonder runs a squirrel: there are many of them popping in and out of that hollow tree; how prettily they are striped. They are not much larger than an English rat, and nearly the same shade, except where the beautiful black stripes run.

But we now enter the paddy fields: we must

hasten through them, as there is a heavy damp air, something like a fog, hanging over them. How swampy they appear. Those men (with a kind of sieve) are catching some very small fish, something like white bait; they abound in the stagnant waters which the flood has left. Those graceful white birds, standing upon the edge of the lake, are called paddy birds. How diminutive do they appear by the side of that large adjutant, which is thrusting its huge bill into the pool, if haply it may seize a helpless fish. Those men and women knee-deep in water are planting rice. But here comes an elephant: what a burthen of boughs and branches of trees it bears; these are for its own consumption; and mark how it brushes the flies from its sides with one carried in its trunk. It belongs to a rich native, who is gone over to Calcutta, as elephants are not allowed to travel there, for fear of accidents arising from horses being frightened by them.

In the centre of that elevated mound is a large tank; the tall trees around produce the toddy, of which the natives are particularly fond. The toddywallah is now collecting his store: how cleverly the man ascends the tree. The little earthen pitchers you see fastened to the branches have caught what has distilled from slits cut in the stems during the night. Do you hear that noise? It proceeds from a dhobee, or washerman. Yes, now you can see him, beating the cloth against a large board on the edge of the tank: how he

swings it round his head, and accompanies every blow with a grunt, just the same as some men in England use when they are grubbing. His wife is spreading the clothes which he has washed out on the grass to dry. But see, we reach the inclosures.

These groves are composed of mango and pumplenore trees; how regularly the former are planted. The small bushy trees in the hedges are guavas. See what an impregnable fence that prickly pear makes: not even a tiger will dare to storm that. Those plantations on your right, which appear filled with rows somewhat resembling peas just stuck, are pawn grounds. Beneath the branches of bamboo, and within the reeds thus placed on either side, grows the plant. It requires this shelter, and is one of the most valuable productions of the soil, as the leaves, which are about the size of a large ivy leaf, will sell for about two shillings the thousand. The birds which sit chattering upon the rows are minas; when confined, these birds will talk much the same as the English starling.

That large heavy looking brick building belongs to a sircar; there he is, coming out in his palanqueen, to go over to Calcutta, whence he will return about five o'clock. You may see five or six other buildings of the same sort close by. Strange as it appears to Europeans, still the natives prefer such situations for their houses; swamps all around, thick foliage on either side, and a dirty tank in front. Observe, there are very few windows to-

wards the road, and the few that are seen are so small as to appear like loop-holes; how they disfigure that otherwise noble building. As the gate is open, you can see into the quadrangle. That room supported by pillars, which fronts you, is the place where poojahs are performed; the family idols are placed there; and over head is the large hall where visitors are entertained: that dirty looking narrow staircase is the only way to the splendid room. Yonder are several women bathing in the tank; see how they flee at our approach: yet there are some who have not been fortunate enough to escape—as we pass they dive. Let us hurry on, to release them from their fears.

Do you hear the clamorous sounds which issue from that long shed? There the village pedagogue holds his lordly sway. The boys are repeating their lessons in a song, all speaking together; as we pass they rise and salaam. This schoolmaster refuses to admit the Scriptures to his school. But yonder is the village to which we go. Another paddy field lies between. What can that man be doing in the road—he gets up and lies down, gets up and lies down, at every step? Oh! he is performing a vow—he is measuring the road from his native village to Juggernath's temple, or some other holy place, by the length of his own body. See, he carries an iron nail in his hand, with which he scratches the ground as far as he can reach; then he puts his toes to that mark and scratches again. Poor creature! how emaciated he looks;

he will most likely die on his pilgrimage. But what noise is this we hear? It proceeds from that camel, which has just emerged from the village. It ceases. Oh, no—as the rider meets yonder group it begins again. It is the herald of some great man proclaiming his master's approach with kettle drums and cymbals. What does he say? Why, that Rajah Rada Chunee Mowshumsabud, the light of all the nations, and giver of bread to the hungry, the rewarder of merit and bestower of gifts more splendid than those which Acbar gave, is coming. The poor camel looks half starved, and does not in the least corroborate the aptitude with which its master's titles are chosen. But, lo! here comes the Rajah: before him a troop of horsemen; the horses certainly appear to be fine animals, and how well they are managed; but how filthy their accoutrements seem to be. Their riders are clothed in gay attire, yet they look very little like warriors. But stay a moment—let them pass. They are followed by about twenty men on camels, each with a soldier carrying a matchlock sitting behind him: then follows the Rajah, in that gaudy palanqueen;—he is completely shut in. What a number of peons and chuprasses surround his palanqueen, and how many bearers and banghywallahs attend his steps, and what noble elephants bring up the rear; they bear the tents, as well as other luggage, and seem unconscious of their loads. But see, here come several more palanqueens, surrounded by chuprasses: in them are his wives.

How closely they are shut in, and with what care are they guarded. The whole village seems to be on the look out. See how the women all run, now they discover our approach. Hark, how that lordly Brahmin rates them, because they do not flee faster. He takes no notice of the poor coolies, who salaam as they pass by him. But yonder is the school.

We will dismount here, as these tamarind trees will shade our horses, and these coolies will mind them. No, they refuse; they say they are not syces. We will ask this hackreywallah: "What buckshish shall I get?" he cries. The bargain is made—now let us enter. "Salaam, sahib, salaam," all the children cry; whilst some few, who can say an English word or two, exclaim, "Goot marning, Sare." The schoolmaster himself adding, "Glad sahib's come." "Kah khaw, gaw ghaw," is then heard in faint accents all around. But really one did not expect to find the boys so neat, and their copperahs so clean, nor to hear them read the Gospels so fluently. Their writing, too, is far beyond what one could have supposed they would have attained in so short a period. I will explain why this is the case. The schoolmaster has been under the tuition of Mr. Penney, in the Benevolent Institution. See those four elder boys approach; do you ask why they wear those strings? they are Brahmins, and have assumed the poita, which is composed of seven threads, and is the distinguishing mark of their order. They wish to repeat their tasks. With what correctness have they learned

them. Give them each one of these new tracts. See how pleased they are to get them. This man who stands salaaming at the door wishes his boy to be admitted. See how the little fellow grins; take him in.

We must now return, as the sun begins to shine with power. We will go a nearer cut, through Sulkea Bazaar. The road we are now got into is the high road to Benares; that neat looking bungalowe on your left has been built by Government for the accommodation of travellers; there is a similar one at the end of every stage, all the way along the road, which is a great convenience to Europeans, as the native caravansaries are totally unfit for their accommodation. See what a number of men with long staves in their hands, and immense baskets on their heads, are trudging along at a slow run before us; they are carrying vegetables to the Calcutta markets: and here come a lot of mutcheewallas, with baskets of tank fish carried in banghies, going to market likewise. But where are those men in such numbers going off to the right, with their heads wrapped round with cloths? They are the workmen belonging to the ship-yards. Do you not see the chisels and other tools stuck in their cummerbunds? There are above a thousand employed daily, as six of them will not do the same quantity of work as an English shipwright would perform in the same time. See how chilly and cold they appear. This is rather earlier than they generally start; but

there is urgent work to do—some ship that wants to get quickly out of dock—and they will get buckshishs for the extra hour. Those two men with rough black heads and dirty cloths round their loins, carrying spears, and sauntering along before us, are the village chokedars, going to make their report to the thannadar. That huge Brahminy bull, which thrusts his nose into the rice merchant's shop, is about to help himself freely. See how the poor merchant strives to coax him away; and there is another of the same animals devouring the vegetables in a basket, which a gardener has just set down to rest his head. The poor man is taking a whiff from a banyan's hubblebubble, quite ignorant of the fate of his load. Ah! but now he spies the thief. See how he storms, but dares not strike the sacred animal, who still continues to pull whole roots from the store, until the basket regains its station upon the poor man's head.

How fast this palanqueen seems to move. It is a gentleman going to Benares by dawk. Those two men carrying baskets suspended from the ends of a bamboo placed across the shoulder, are called banghywallas. They carry clothes, provisions, &c., and are relieved in like manner with the bearers, at every stage—where others are waiting to go on with the palanqueen, having been ordered by the dawk, some days before. Yonder is the puckah tank, built by a rich native a few years ago. See what a noble flight of steps down to the water.—

There are many women fetching the daily supply for their families, and resting the large coojahs on their sides. But we must turn homewards here. That building is the thannah, or gaol. See the convicts are coming to work on the road. How their fetters clink. Some of their backs are very deeply marked with the strokes of the rattan, and most of them appear to have been flogged. These fetters, too, seem to gall their naked legs, as they walk along. In the paddy field to the right hangs a man in irons. He murdered his wife, by cutting her throat in the night, in a cottage, near where the gallows stands. But here is the bazaar. What a confusion of tongues. See how earnestly that woman is begging to have a few more cowries given for some fish she offers; whilst the buyer clamorously declares the fish is not worth half what he proffers. Look at that boat just going off from the ghaut, so crowded with passengers, that they seem to be packed on each other, with the baskets of vegetables piled all around them. If one of them move but a little, the lives of the whole will be endangered, as there are no less than forty-six passengers in so small a boat. There should be a law to regulate the number according to the size of the boat, as the cupidity of the boatman will not suffer him to consult the safety of his passengers. Behold the awful effects of Hindoo superstition! See that poor man lie gasping on the beach. He is brought there to die; and his son is actually stuffing mud into his mouth

and nose. Yonder, close by, lies a poor woman. The water reaches to her shoulders, and in a few minutes the flowing tide will terminate her life. That fire burning a little lower down is consuming the body of a rich banyan; and there are two other bodies just brought to the ghaut to be burned. But here is the native chapel. How earnestly do the natives listen. It is a converted Hindoo, a native preacher, who is addressing them. He has just read a part of the tenth chapter of the Gospel by Matthew. Listen awhile to his discourse.—

"It is said that the Ganges cleanses from all sin; —now as this act is easily performed, it would be very acceptable if it were true: but the same Shaster says again, that many expensive rites, sacrifices, atonements, and the like, are absolutely necessary in order to obtain the pardon of sin:— thus you plainly see, that washing in the Ganges will not do. These atonements, however, might be performed with some satisfaction, were it not that the Shasters positively affirm, that do what you may, resort to a thousand expedients, after all the punishment of sin must be endured. Now, my countrymen, you see, your own Shasters aver that atonements, &c. are ineffectual. Why do you not understand this? Why depend for salvation on Shasters, which exhibit such contradictory doctrines? Why not come to the true Shaster, the word of Bruhmo? You will there find an all-sufficient atonement for sin through the Lord Jesus Christ; an atonement which God accepts, because

Christ, in offering himself a sacrifice, endured the chastisement our sins deserve: and the knowledge of this he sends to us, because he would have all men every where repent, and because he loves Hindoos as well as sahibs. Believe, then, my dear brethren, in the Lord Jesus Christ; render obedience to him, and be eternally saved. The diseases of the body are emblematical of the diseases of the soul. Man by nature is spiritually blind, lame, deaf, dumb, and even dead in sin.—Being blind, he cannot distinguish between evil and good: he calls holiness, sin, and sin he denominates holiness. Being lame, he cannot walk in the paths of duty and holiness, although he can run in the ways of sin. He is deaf: ears indeed he has, when obscene songs invite his attention; but tell him of God, his holiness, and the purity of his commands, and he turns a deaf ear. Tell him to speak the praises of God, to thank him for his goodness, and to speak the truth with his neighbour, and he is dumb; while unprofitable conversation, evil speaking, and the like, are perpetually in his mouth. You know all this, my dear countrymen; your consciences, I am persuaded, bear testimony to its truth. Will you know more? Is he not *dead* to spiritual things? He is like a stone, insensible, inanimate. God commands, he cannot obey—God calls, but he cannot hear,—God thunders in his ears; he neither trembles, nor regards. God invites him to partake of heaven and happiness; he values it not. Sin,

like a mountain, presses him to earth, and will shortly, if he do not repent and believe the Gospel, impel him over the precipice of earth to the unfathomable abyss of hell; while yet he does not groan under its burden,—nay, he does not feel it. When a man dies, you take him to the side of the river, and burn his body in fire. Do you forget that the unquenchable fire of hell is prepared for sinners, that die without pardon? Oh my brethren! remember these things, and fear; flee from the wrath to come, lest condemnation overtake you while unprepared. As the Lord Jesus Christ, in the text I have read to you, sent forth his disciples to heal the diseases of the body, so he now sends his word, which contains a precious medicine for the soul which is diseased, as I have described. Come, then, dear fellow-men; delay not, that your souls may live. Do you ask how Jesus Christ can heal the sin-sick soul? I will tell you. Christ's death atones for sin, because he bore the penalty it merits; his blood is the medicine, and faith in him is its reception. His Spirit implants a new disposition in the heart, and prepares the soul for glory, and everlasting happiness beyond the grave."

Here are the syces come to take the horses; and as the people seem inclined to converse, we will stay and listen, and if needs be, support the preacher in his arguments. But hark what that aged Hindoo says to his neighbour. "I am verily persuaded that this is the true religion, which our Shasters say will eventually prevail over the whole

world. There is no end to systems among us, but it is a fact, that no two agree in fundamental points. We find nothing in any of them satisfactory. At Nuddea there is Gourangadev, of modern date. What effectual good is produced by his worship? All are still liars, cheats, adulterers, &c. Where then is any system among us that will bear comparison with this, or that approves itself to our reason as this does? I really think, brother, that this is the religion that will ultimately prevail; and though perhaps not in our lifetime, yet our sons will receive it." Turning to the preacher, he says, "We think you are right."—"Then," says the preacher, "I pray you receive the truth: if it be true, as you suppose, and we firmly believe, the consequence of its rejection will be awfully important, because irrevocable and eternal." But here comes a proud Brahmin. *B.*—"Do you talk of salvation? Why the mere pronunciation of the name of Huri procures salvation." *M.*—"Does a creditor release a debtor from a bond, from the mere pronunciation of his (the creditor's) name?" *B.*—"Why should he do that?" *M.*—"Or does a prisoner obtain his liberty from merely pronouncing the judge's name?" *B.*—"By no means." *M.*—"Then why should you suppose that God, to whom we are all debtors, and who will be the great judge of all, pays less regard to the principles of justice than man? Is not God perfectly holy? Is he not a God of spotless purity?" *B.*—"Yes, no one can deny that."

M.—"Then must we not have holy dispositions and pure hearts, before we can hope to enjoy the happiness of his kingdom?" *B.*—"It appears necessary that we should." *M.*—"Do light and darkness assimilate?" *B.*—"No, Sir, that they cannot do." *M.*—"Then, after pronouncing the name of Huri, or bathing in the Ganges, do you ever find a hatred to sin produced in the heart? Do not the same evil propensities still predominate as much after as previously to such observances?" The Brahmin is silent. Hear another Hindoo cry, "I am afraid there is some truth in that." *M.*—"If then the *cause* of actual sin, a depraved heart, be not removed, will not the effect remain? Will not sin continue to be committed, so long as its parent depravity has its seat and reign in the heart? Suppose a young Brahmin is desirous of being a Pundit, ought he not to be diligent in his studies?" *H.*—"Without doubt, or he would not obtain the object of his wish." *M.*—"Were you desirous of becoming rich, would you not by all lawful means endeavour to be so?" *H.*—"Of course I should, or be content to remain poor." *M.*—"Can a man, who lives in the habitual practice of notorious sins, expect to be esteemed a holy man?" *H.*—"Impossible." *M.*—"Then if to obtain an earthly blessing, the means must be adapted to the end, can we suppose that a blessing so great as the enjoyment of eternal unalloyed happiness after death, will be obtained by any but corresponding means?"

The sun has now attained such power that it is

CHAPTER XXII.

"'Tis the abode of one,
A heathen once, but now a humble saint.
He greets with placid gaze the fresh'ning breeze,
And lifts his eyes to heaven solemn and glad,
In silent adoration. At his door
He sits attired with decent nicety,
And reads with inward joy the sacred page,
Outspread upon his knees. Who is he? say.
The holy volume answers, ''Tis a brand
Pluck'd from eternal burnings.' O the cross
Hath triumph'd o'er the sinning soul, and won
A slave from Hindoo darkness. Blessed change!
A worthy theme for angel minstrelsy.
Yea, angel praise could not express such change,
Produc'd by grace divine."—LAWSON.

NATIVE CHAPEL OPENED—IDOL GIVEN UP—EFFECT OF ITS REMOVAL—PERSECUTION OF NATIVE CHRISTIANS—THEIR DELIVERANCE—MESSRS. BENNET AND TYERMAN—HINDOO FABLE—REV. MICAIAH HILL'S SPEECH—MUSSULMAN MOONSHEE BAPTIZED—HIS HISTORY—REV. MR. WAYLAND'S OPINIONS.

DURING the time that the deputation from the London Missionary Society was in Calcutta, a very pleasing circumstance occurred, which was no other than the opening of a native chapel, where an idol temple before had stood. The day

was indeed a hallowed festival, and Messrs. Bennet and Tyerman seemed highly to enjoy it. It was the celebration of a signal victory obtained over the powers of darkness. This chapel was situated at Rammakal-choke, a village about nine miles south of Calcutta. Ramjee, a land-owner, was the proprietor of the temple, which had been erected by his forefather, in honour to, and as the residence of Sheeb. This man heard the Gospel preached by Mr. Trawin, one of the missionaries from the London Missionary Society; and such was the effect produced under the Divine blessing, that he determined to destroy the temple, and give up the idol to the missionary, to be sent to the Museum in London. On the 20th of March, 1825, the idol was hurled from its throne, and given to Mr. Trawin, thus fulfilling the prophecy, "The gods who made not the heavens nor the earth, shall perish from under those heavens and from off that earth." The effect of its removal was, as *might* have been anticipated, most peculiar. The officiating Brahmin stood as if petrified with horror; and raising both his hands, expressed himself almost literally, in the language of Micah, when his Teraphim was stolen: "Ye have taken away my god, and what have I more?" The people ran together, some crying one thing, and some another; but all its wretched and deluded votaries seemed with one voice to say, "Great is Sheeb of the Hindoos."

Whoever reflects on the nature of idol worship

in *general*, and on that which is paid to the idol Sheeb in *particular*, which consists not merely in stupidity and folly, but in the most disgusting obscenity, the most libidinous revelry, and the most savage and merciless cruelty, must with admiration exclaim, "*This is the Lord's doing, it is marvellous in our eyes.*"

The zemindar, or native officer in the village of Rammakal-choke, commenced an outrage upon the native Christians by levying from each a fine of ten rupees, for destroying, as he termed it, the village. Refusing to pay this unjust demand, they were apprehended, and severely beaten with a shoe, a mode of punishment exceedingly abhorrent to the feelings of a Hindoo, to whom it is expressive, more perhaps than any other chastisement which could be inflicted, of degradation, debasement, and scorn. After various other insults and injuries, such as stripping their trees of the fruit, robbing the ponds of the fish, &c., he put them in close confinement, where they were detained for some days, until application being made to the magistrate, they were liberated, and have since enjoyed unmolested their freedom and their faith.

The zemindar afterwards apologised for his conduct, and expressed his desire to dwell in peace with his Christian neighbours. Ramjee also presented a piece of ground large enough to build a school-room, as well as a chapel; and when the day arrived on which the opening took place, all

the inhabitants seemed to say, "It was never so seen in our village before." Messrs. Bennet and Tyerman were anxious to see the person who had made so great a donation to the cause of truth, expecting to behold some great man, with flowing robes; but they were much surprised when their attention was directed to a plain-dressed Hindoo, sitting at the feet of the preacher, the tears flowing down his swarthy cheeks, whilst he seemed to eat the words as they fell from the speaker's lips; so that when told that this was Ramjee, they almost seemed to doubt it. The villages all around this place present a cheering aspect, and indicate that the Gospel morn will soon be ushered in; the streaks of light already appear in the horizon, and most of the natives in this quarter seem prepared to hail its approach. Farther still to the south, the Baptist missionaries have been highly encouraged by similar tokens of the divine recognition of their labours, amongst the inhabitants of the islands around the salt water lakes, and the borders of the Sunderbunds. The prejudices of the native mind seem swiftly to have passed away. This has been the case generally throughout the whole of India, where opportunities have been enjoyed of hearing the Gospel. The efforts of the Church Missionary Society have been crowned with great success; and the labours of the Serampore and Calcutta missionaries, in translating and circulating the Scriptures, have been productive of vast results. The great moral revolution of India

must be effected by legitimate means,—by those prescribed by the great Founder of Christianity himself. And as we depart from his directions, (however human wisdom may point to the use of means apparently more fitted to attain the great end,) so far shall we prevent the success of the object in view. As Mr. Wayland, of Boston, in America, observes: "It is by going forth and telling the lost children of men, 'that God so loved the world, that he gave his only begotten Son to die for them;' and by all the eloquence of such an appeal, to intreat them for Christ's sake to be reconciled unto God, that we may expect the world to be evangelized. This is the lever by which the moral universe is to be raised: this is the instrument by which a sinful world is to be regenerated." The triumph at Rammakal-choke was not effected by the coercive weapons of war, but by the attractive influence of the Gospel: not by a desolating army, but by the quickening energy of the Spirit of the living God. The Hindoos believe, many of them, that the world when first formed was placed by him who created it, far nearer to the sun than it is in its present situation; but that from a certain period, it has continued, by a retrograde motion, to verge from that luminary, and that all the calamities now experienced are to be attributed to this circumstance. They believe also, that, as this retrograde motion still continues, the period will soon arrive, when the orb of day, in its size, its heat, and its light, will

resemble a star; that darkness will then envelope the nations, and the world become a chaos, in which confusion, death, and oblivion must reign. I remember that the Rev. Mr. Hill, at a public meeting held in Calcutta, in the month of May, 1822, referring to these opinions of the natives in an eloquent speech, of which I have preserved a copy, said: "Now suppose what is thus fabled were true; suppose the earth removed from the sun, and the light of day dwindling to the gloom of midnight; suppose barbarity and vice proportionably increased, till man had almost annihilated his species; suppose, also, that when the world was thus verging on ruin, that some heavenly beings, lamenting its condition, should descend, and, setting their shoulders to the globe, should bear it aloft to its pristine situation, and thus remove its calamities, and restore its felicity,—how godlike would be the design—how noble the effort—how infinite the obligations due to such benefactors! Now what is thus fabled, concerning our earth, is literally true in reference to the moral world. This, by a retrograde motion ever since its creation, has receded from the sun of righteousness, from the fountain of felicity, from the source of wisdom. The natural consequence of such a departure is, that man, from a holy being, has become the greatest savage in the universe, having destroyed more of his own species than all the beasts that inhabit the forests. He has lost the knowledge of God, for 'he has changed the

glory of the incorruptible God into an image made like to corruptible man, and to birds, to four-footed beasts, and to creeping things.' Parents forgetting they are human, sacrifice their offspring to devils; and children, destitute of affection, first administer poison, then stuff the mouth and nostrils of their aged parents with mud; and lastly, plunge them into the flood, or leave them a resistless prey to the next flowing tide. The yellings of superstition have roused from their subterraneous caverns the monsters of the deep, which now annually wait on the banks of the Ganges to satiate themselves with human gore. The priests of Juggernath have stolen a brand from the bottomless pit, and kindled the flames of hell on the plains of Hindostan. Demons in human shape urge forward the thoughtless youth, who launches the being that gave him birth on a fiery stream, and laughs as he sees her floating to a gulf of unquenchable fire. Obscenity blushes not when seen; cruelty becomes sport; and madness, devotion. Thus if one moment Idolatry madden her votaries with lust, the next, as though envious at their flitting joy, she strikes with her magic wand, and reverses the scene:—blood flows from her altars, death rides in triumph, and the grave follows in his train; for 'hell is naked before her, and destruction hath no covering.' Say then, ye that have bowels of compassion, if 'darkness cover not the earth, and gross darkness the people.'

"But where can beings be found, who will un-

dertake the task of restoring man to his former station? and if such be found, in what way can a fulcrum be obtained? and if obtained, who will construct a lever which can elevate a world? The questions are answered, the difficulties are removed. Missionaries have commenced the work, the fulcrum is found, the lever is in operation, and the whole moral world is in motion See, it rises—look at its elevation. Compare it with its situation a century ago, and instead of questioning its progress, amazed at the rapidity of its motion, you will be ready to prognosticate, that in fifty years hence it will have resumed its former blessed station, in which 'mercy and truth will have met together, righteousness and peace have embraced each other;' where 'truth shall spring out of the earth, and righteousness shall look down from heaven.'

"We have heard much concerning the difficulties attending the conversion of the Hindoos; but what have difficulties to do with Omnipotence, or intricacies with Infinite Wisdom? The work is not ours, but God's; the victory is not ours, but the Lord's. Yet even the difficulties of which we hear may be the prelude to future success.

"Much exertion is required at first to stop the retrograde motion of the earth, and after this much more to give it an impetus in the opposite direction; but when once an impetus is gained, and the same exertion continues, that impetus will assist future exertions, till impetus beget impetus, strength

augment strength, and the motion of the world be so accelerated as to cause a rapidity in its progress towards the Sun of Righteousness unequalled in any former age, and beyond the anticipation of the most sanguine in the present. And though *we* may not, yet the *next* generation shall see it fly toward the source of wisdom, as a comet urges on its flaming car; for precisely in this way is the progress of divine knowledge. Truth is exhibited year after year, yet the retrograde motion produced by vice still continues. At length, perhaps, one person is converted in a year, and probably two during the next. The number now multiplies, and soon a general awakening ensues, when thousands are converted under a sermon, and a nation born in a day: for great is truth, and it must prevail. I will point, in confirmation of what I say, to the South Seas. There, in a group of islands, for twenty years the servants of God have laboured without success. Some were murdered, others died; some were hunted from place to place, others were driven to different islands; one made shipwreck of faith and a good conscience, and the few remaining were discouraged: but in the moment of despair, a spark of divine grace fell from heaven, and the billows of the Pacific Ocean could not extinguish it. The truths which had been scattered amidst persecution, desertion, banishment, and blood, it kindled into a flame; it burned all around; the altars of superstition crumbled into ashes; the idols fell before it, or rushed into

the sea for a retreat from its fury. Some few, indeed, have escaped to England, not for divine adoration, but for a spectacle of derision, or of triumph to the Redeemer's cause. Infidelity no longer rears her crested head, and asks, 'Hath a nation changed its gods?'. Nation after nation destroys its idols, island after island becomes evangelized; and, for aught we can tell, the flame is at this moment stretching to the New Hebrides, thence it will soon reach Lord Mulgrave's range, the Ladrones, the Philippines, and lastly the continent of Asia falls within its grasp, when 'the kingdoms of this world will become the kingdoms of our God and of his Christ, and he shall reign for ever.'"

In the month of May, 1824, a Mussulman moonshee, of respectable character and attainments, was baptized in the river Ganges, at the Ghaut before my house at Gusserah, by Mr. Yates. This event was a source of much astonishment to the natives, and produced a powerful effect upon the minds of many. "Wah! wah!" said one to another, "this is strange, passing strange, that one of our teachers should become a Christian! A Brahmin was baptized but the other day, and now a Mussulman moonshee follows in the same path."—"Why we must all be Christians by and by, for, as our Shasters declare, one new religion shall eat up all the old ones," said another Hindoo, partly in jest and partly in earnest. Hundreds of natives lined the banks of the river, and behaved

in the most orderly manner, whilst Soojatalla, the moonshee, seemed deeply affected by the solemn ordinance. He was a person of great suavity of manner, and first heard the Gospel in the Native Chapel at Row Bazaar. Bagchee, a converted Brahmin, was preaching in turn with one of the missionaries, and he perceiving that Soojatalla, though desirous of hearing the word preached, seemed not to understand the language in which it was delivered, (the Bengalee,) when the service was over, addressed him in Hindoostanee, explaining what had been before stated. Soojatalla was so impressed with the truths delivered, that he went home with the Brahmin, and remained an inmate of his house for some length of time, daily receiving instruction from the missionaries, and constantly studying the sacred Scriptures, by which means light broke in upon his mind rapidly, and he made astonishing progress in the knowledge of our Lord and Saviour Jesus Christ. Seeing this, his relations became seriously alarmed *lest* he should apostatize from the Mahomedan faith, and entail disgrace upon himself and family by embracing Christianity. At length, when their messages proved ineffectual, and failed to bring him away from the mission premises, his mother came to fetch him, declaring, with the most violent threats, that if he did not immediately leave the Christians, she would destroy herself. From a sense of filial duty, he complied, and accompanied her home to Howrah, where, after a short time, he

was assailed by the solicitations of his wife, mother, sisters, and other relatives, and the arguments of several learned Mussulmans, employed by them to re-establish his faith in Mahomet. Withstanding the one, however, and fairly overcoming the other, by a comparison of the Koran and the New Testament, he was afterwards enabled to maintain a temper and conduct so consistent with the faith he had newly embraced, that by degrees he overcame the opposition of his relations, and they gave their consent to his professing Christianity. In due time, therefore, after giving a very satisfactory account of his faith, he was received as a candidate for Christian fellowship, and, as I have before stated, was baptized in the Ganges.

After this, the natives could no longer ask, with the Jews of old, "Have any of the rulers believed on him?" Such an event was calculated to cheer the hearts of the missionaries, and to stimulate them to renewed exertions; and really they need such encouragement, being surrounded by natives on one hand, who do all they can to impede the good work in its progress, and on the other by Europeans, who constantly declare that they never can succeed in the object of their pursuits. If, indeed, we looked to our own resources, we must fail, because, as our transatlantic friend before quoted eloquently says, "we shall frequently interfere with the sordid interests of men; and we expect them to increase the difficulties of our un-

dertaking. If we can turn the heathen to God, many a source of unholy traffic will be dried up, and many a convenience of unhallowed gratification taken away. And hence we may expect that the traffickers in human flesh, the disciples of mammon, and the devotees of pleasure, will be against us. From the heathen themselves, we have the blackest darkness of ignorance to dispel. We have to assail systems venerable for their antiquity, and interwoven with every thing that is proud in a nation's history. Above all, we have to oppose the depravity of the human heart, grown still more inveterate by ages of continuance in unrestrained iniquity. In a word, we go forth to urge upon a world dead in trespasses and sins, a thorough renewal of heart, and an universal reformation of practice.

"This enterprise requires consummate wisdom in the missionary who goes abroad, as well as in those who manage the concerns of a society at home. He who goes forth unprotected, to preach Christ to despotic or badly governed nations, must be wise as a serpent, and harmless as a dove. With undeviating firmness upon every thing essential, he must combine the most yielding facility upon all that is unimportant. And thus, while he goes forth in the spirit and power of Elias, he must at the same time become all things to all men, that by all means he may gain some. Great abilities are also required in him who conducts the mission at home. He must

awaken, animate, and direct the sentiments of a very large portion of the community in which he resides, whilst at the same time, through a hundred different agents, he is exerting a powerful influence upon half as many nations a thousand or ten thousand miles off. Indeed it is hazarding nothing to predict, that if efforts for the extension of the Gospel continue to multiply with their present ratio of increase, as great abilities will, in a few years, be required for transacting the business of a missionary society, as for conducting the affairs of a political cabinet."

In the commanding simplicity of the means devised by Omniscience to effect the evangelization of the globe, we behold indubitable marks of the agency of the omnipotent God. The means which effect his greatest purposes in the kingdom of nature are simple and unostentatious, while those which man employs are complicated and tumultuous. How many intellects are tasked, how many hands are wearied, how many arts exhausted, in preparing for the event of a single battle, and how great is the tumult of the moment of decision. In all this, man only imitates the inferior agents of nature. The autumnal tempest, whose sphere of action is limited to a little spot upon our little world, comes forth attended by the roar of thunder and the flash of lightning; while the attraction of gravitation, that stupendous force which binds together the mighty masses of the material universe, acts silently. In the sublimest of natural trans-

actions, the greatest result is ascribed to the simplest, the most unique of causes. "He spake and it was done, he commanded and it stood fast."

In seeking to benefit Hindoos by the impartation of the Gospel, we anxiously desire that their minds and conduct may be regulated by the precepts of that Gospel, which Jesus himself hath summed up in the single command, Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. We expect to teach one man obedience to this command, and that he *will* feel obliged to teach his neighbour, who will *feel* obliged to teach others, who are again to become teachers, until the whole world shall be peopled with one family of brethren.

Animosity is to be done away by inculcating universally the obligation of love. In this manner we expect to teach rulers justice, and subjects submission; to open the heart of the miser, and loose the grasp of the oppressor. It is thus we expect the time to be hastened onward when men *shall* beat their swords into ploughshares, and *their* spears into pruning hooks; when nation shall no more lift up sword against nation, neither shall they learn war any more.

With this process, compare the means by which men, on the principles of this world, effect a melioration in the condition of their species. Their almost universal agent is threatened or inflicted misery. And, from the nature of the case, it cannot be otherwise. Without altering the disposition

of the heart, they only attempt to control its exercise. And they must control it by showing their power to make the indulgence of that disposition the source of more misery than happiness. Hence when men confer a benefit upon a portion of their brethren, it is generally preceded by a protracted struggle to decide which can inflict most, or which can suffer longest. Hence the arm of the patriot is generally and of necessity bathed in blood. Hence with the shouts of victory from the nation he has delivered, there arise also the sigh of the widow, and the weeping of the orphan. Man produces good by the apprehension or the infliction of evil. The gospel produces good by the universal diffusion of the principles of benevolence. In the former case, one party must generally suffer; in the latter, all parties are certainly more happy. The one, like the mountain torrent, may fertilise now and then a valley beneath, but not until it has wildly swept away the forest above, and disfigured the lovely landscape with many an unseemly scar. Not so the other:

> "It droppeth as the gentle rain from heaven
> Upon the place beneath; it is twice bless'd,
> It blesseth him that gives, and him that takes."

CHAPTER XXIII.

"The west is flush'd with loveliest streaks of red,
Faint and yet fainter dwindling, as the noise
Of day subsides, and all the quiet joys
Which stealing eve doth ever gently shed,
Charming are felt, but not express'd. The bed
Of the calm river stretch'd like polish'd skies,
Bears the straw laden boat with equal poise,
Seeming suspended, while high over head
And deep beneath is seen a heaven of light."

LAWSON.

AN EVENING RIDE—TRAVELLERS REPOSING—NATIVE WEDDING — SHIPWRIGHTS — BAZAAR — VILLAGE BELLE—NAUTCH GIRLS—FAKEER—DAROGA—ILLUSTRATION OF SCRIPTURE—KINGFISHERS—BOTANICAL GARDENS — BISHOP'S COLLEGE—STEAM VESSEL — CASTOR OIL PLANTS—COCOA NUTS—FISHING—MANGOES — ALBION MILLS — PLANTATIONS — INDIGO—INDIGO PLANTERS.

AFTER the fatigues of an Indian day, it is delightful to catch a breath of air which does not seem as if it came through the medium of a furnace. Sometimes for weeks together such a luxury cannot be obtained, whilst during many months of the year, you can generally find it on the banks of the river, after the sun begins to approach near

to the horizon; but at all seasons, except when it rains, an evening ride is a great relief. I have conducted my readers through one of the morning rambles, let me now have the pleasure of their company during an evening ride. We will follow the same path till we get to the school ground. We went to the right, by that large peepul tree before. Beneath its shade there are several travellers reposing. That man has several large peacocks in the coop, which he has caught in the jungles, and is taking over to Calcutta for sale. The other cage contains parroquets. How they scream for their liberty.

See, here comes a hackrey laden with bricks. How it creaks. The native driver is smoking his hubblebubble very contentedly, whilst his poor bullocks are terribly galled by the hard beam against which their humps press. There are large quantities of bricks made on the ground by the side of the river. The whole country hereabouts produces excellent brick earth. But what strange figure is this on horseback, decorated with something like a fool's cap? How much he resembles a chimney-sweeper in England, on the first of May: and what hideous noise the music before him makes. It is a low caste native (a mather) going to fetch home his bride. See what a poor half starved tattoo he has borrowed for the occasion, and how awkwardly he sits upon it. The retinue are some of the same caste; most of them are intoxicated. What hideous gestures they use!

Do you observe what a large gaudy umbrella is carried over the bridegroom's head. But they stop before that mud-built cottage; and what a riotous noise they now make with their tomtoms and cymbals. The bride lives there.

Who are all these men with large burthens of wood on their heads? They are shipwrights returning from their labour, with the chips they have made in the course of the day as their perquisites. They are all examined by two chuprasses at the gate, as they come out of the yard, or otherwise they would hide nails, copper bolts, or other valuable articles, in the midst of the chips; and even with all the care that is taken, they do contrive to bring a great many such articles away; for this when detected they are often flogged in the yard; yet such is their propensity for thieving, that when opportunities of robbing their employers occur, they cannot resist them. Beneath those large bamboos is the place where they sell their burthens: that man who lifts the bundle to weigh it is a dealer, buying the wood for the Calcutta market; see how many bundles he has bought already.

We will now turn to the right, up this bazaar. Look at the beads, combs, small looking glasses, all exposed in tempting array, upon the mat before that fat swarthy looking female. See how she coaxes that young woman with a patch of red paint on her forehead, and a large ring through her nose, with bangles four deep on each leg, to

buy a glass. She is the village belle. Now she sees us, she draws her coppera over her face and runs into the hut close by, but still the old woman keeps talking to her. Those green leaves spread out upon that stall, with something white laid upon them, are pawn leaves, with betel nut and chunam, ready for the women to chew. When taken into the mouth the saliva becomes of a bright scarlet colour. See how vermilion the lips of the woman who sells them appear. That man, with something like a burthen of wood on his shoulders, is bringing sugar-canes to sell. The man on your right is drinking the juice of a cocoa nut; there are hundreds of them lying there for sale; the price is a pice each, and a very cooling refreshing liquid it is which they contain. Those white balls laid out so regularly are meethies, or sweetmeats, made from butter, sugar, ghee, and milk. See how eagerly the lad devours those he has purchased.

This is the village where Sebukram the native preacher lived. He was an eminent Christian, and the means of doing much to lessen the prejudices of his countrymen against the Gospel. His end was peace and joy, through believing in Christ. The large building before us is the residence of a native banker, and would be a magnificent looking place, if plastered over as the houses of Europeans are. The windows, though many, are too small to be uniform with the size of the building. There are four small cannon placed before the gate, and

a stage for fireworks erected. There is to be a grand nautch held there to-night. See, the native musicians are just going in, and here come the nautch girls. How impudent their gaze, and how gaudy their attire. Their turbans glitter, but it is not with gems, but tinsel. Here comes a troop of buffoons; what debauched creatures they seem to be. How great the contrast between their appearance and that of those three neat clean dressed sircars who are passing. But see, the sircars actually salaam to the ground to that beastly looking creature, with scarcely a rag of clothing, and his body all rubbed over with cow dung and ashes. He is a fakeer. See, they give him alms. He hardly condescends to notice them, and seems quite stupid with liquor.

But here comes the police daroga, with his venerable grey beard, attended by a body of chuprasses: they are guarding four prisoners. Hear how those women who follow them are screaming. A murder has been committed on a young girl, for the sake of the ornaments she carried on her arms, legs, nose, and ears; and they are taken up on suspicion of being concerned in the affair; and perhaps to-morrow twenty or thirty more will also be arrested. Such as can afford to pay a compliment to the daroga will speedily be discharged, as most likely this is the end for which the daroga has seized them.

Those gardens on our right are kept in nice order. The mollees are just beginning to water

them; they are opening the little trenches with their feet; these trenches intersect each other at right angles; and when one has received enough of the refreshing fluid, the foot again closes the aperture, thus illustrating Deut. xi. 10. "For the land whither thou goest in to possess it is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and *wateredst it with thy foot*, as a garden of herbs; but the land whither ye go to possess it is a land of hills and valleys and drinketh water of the rain of heaven." There are two men busily employed in raising the water from yonder well, to supply the trenches.

This is a large tamarind tree. The red bird with white neck and head, which sits perched upon it, is watching the fish in the little tank beneath. This is a sacred bird with the Hindoos. It is much like a Brahminee kite in its shape, and is called by that name by Europeans sometimes. It lives entirely on fish. But look, the large kingfisher has disturbed the shoal which the bird was watching, aye, and has carried off a good sized fish; but see, the prey is taken from him by the Brahminee kite which bears it off in trinmph. We have no such large species of the kingfisher in England; there are here twelve different sorts; most of them exceedingly beautiful. On the top of the palm tree before us sits a mangoe bird; see how its golden plumage glitters above the green branch on which it perches. The yellow feathers of its

tail are highly prized by the natives who pick them up when the bird moults.

In that cottage you may see a bullock going round in a mill; it is an oil manufactory; see, there are four large leathern bottles which will hold ten gallons each, standing before the door. Yonder is the road which turns to the Botanical Gardens, which we must pass: this large prickly pear fence belongs to the Gardens; those large groves, as as they appear to you, are each a single banyan tree. To the right, beyond the thick shrubbery, you can just see the top of a large white house; that is the residence of Dr. Wallich, superintendent of the gardens, which is most pleasantly situated on the banks of the river. The smoke that you see curling up those tall trees arises from the bobbageekhannah of the deputy superintendent. The grounds are beautifully laid out, and thickly planted with every specimen that can possibly be procured of the different orders of plants, shrubs, and trees, from all parts of the globe: there are some splendid beds of large flowering shrubs and bulbs from Australia, Birmah, Penang, and the islands of the Eastern Ocean. Dr. Wallich has spared no trouble or personal fatigue to collect them. Any respectable inhabitant of the country may obtain an assortment of plants, free from all charges, except for the pots, &c. in which they are placed. By writing to the superintendent, I received a beautiful assortment a few days after the

application was made. That large grove at the eastern extremity is a plantation of teak trees, but they do not thrive well in Bengal. There are some fine trees to be found amongst them; still the soil does not exactly suit them. Notwithstanding the teak is considered equally strong and durable with the English oak, and ships built with it are preferred to all others, yet there is hardly any wood so brittle when growing, as a very little force applied to a stout bough will snap it in two. Hence, when I wish the large teak trees growing in the front of my house to be trimmed of the lower boughs, it affords fine sport for the young gentlemen, two or three of whom laying hold of the extremity of a large branch, by a united effort will break it off close to the trunk. In the centre of the garden there is a large nutmeg tree, which bears fine fruit. When gathered, they appear much like a walnut, but on removing the outward husk, the mace is discovered entwined around the nut, insinuating itself into all the convolutions of the surface.

The large path which leads from the ghaut to a small temple at its extremity, is perhaps one of the finest walks in the world; at least I have never seen it excelled.

But we will now turn to the right, and take a view of Bishop's College, which stands to the north of the gardens. It is only a little way beyond the bamboo grove. There now it opens to view on our left. We will go in front of the build-

ing, as it forms three sides of a square, the side next the river being left open. That gothic edifice in the centre is the chapel, to the left of which is a large hall. The wings are the residences of the principal and professors. It was founded by the Society for the Propagation of the Gospel, and commenced and nearly completed by Bishop Middleton, who devised the plan, and spent much of his time in superintending its progress. There are several young gentlemen already entered as students, and many more are desirous of being admitted when the necessary preparations are completed. But the funds as yet are very inadequate to accomplish the design of the founders. Neither are the statutes of the college made public, so that many persons who otherwise might be induced to aid in its support, are prevented through ignorance of its statutes. But if you turn your view to the river, you will see the Comet steamer towing a large vessel up the stream. If you will observe, the steamer is lashed alongside the ship. It reminds me of what I had often witnessed in England, a little dog, which having seized a large sow by the ear, gallantly conducts her out of the yard. It is a vessel from England. There are several cadets on deck. See how rosy and blooming they appear. If they are spared a few years, what a change will be visible. The rose will fade, and premature wrinkles will appear. There are many recruits on board. How pleased they seem at the idea of soon escaping from the confinement of the

ship. Those large brimmed straw hats which they wear, have been bought of the bum-boat merchants in the river.

We will now return to the road, as we shall soon traverse the banks of the river for some distance; and as we shall cut off the angle which the river forms in its course a little way beyond, we shall gain time of the vessel. Observe the fine-looking plants in that inclosure. They are castor oil plants (the Ricinus Palma Christi.) The berries or pods which they produce are very sweet to the taste, and by no means unpalatable. The first officer of a free trader walking in my garden not long since, mistook one of these plants for a species of Indian fruit, and ate of them very plentifully, and from the effects produced a few hours afterwards, was much alarmed, until pointing out the tree from which he had gathered the fruit, we soon eased his mind respecting any fatal results. A few of the pods eaten in the morning, are a most excellent aperient medicine.

That man beating cocoa nut husks is preparing coir, for spinning into ropes and cables, which are preferred generally by Indian commanders, as cables made from this material are far more elastic than those made with hemp, and consequently enable a ship to ride much easier in a rough sea; besides, for running rigging it is much lighter, and requires no tar, which is a great saving of expense in rigging a ship. The salt water, which proves so pernicious to hemp or flax, unless well tarred, has

comparatively little effect upon coir. Indeed, Capt. Humphreys told me, that it rather strengthened that part of the cable which lay under water, by making it tougher.

That field contains bang, (or common hemp); but this is not sown with an idea of raising a crop to be spun into twine or cordage, but merely for the purpose of procuring an intoxicating ingredient, to mix in the tobacco which some of the lower castes of natives use, and which operates very much after the manner of opium. Sometimes oil is extracted from the seeds, but probably the fibrous plants will be thrown away, instead of being manufactured into ropes.

But here we come to the river side again. Those small canoes, gliding along the edge of the stream, containing two men each, are fishing canoes. They are catching mangoe fish. This is a small species, which comes in season now that the mangoes are ripe, from which circumstance the name is derived. They are full of spawn, or roe, which constitutes the delicacy. Epicures will give a large price for the first dishes of them which are taken. I have heard of a rupee each being paid for four dozen, which, considering they are not so large as a fresh herring, but rather the size of a good gudgeon, must be called a very extravagant price. But this circumstance occurred, when money was much more plentiful amongst Europeans in India, and when luxury reigned more tyrannically than at the present time. Then he that

could procure a dish of mangoe fish on his table before any one else, was considered a happy man. The tope of mangoes on your left is richly adorned with fruit. The trees are noble in appearance, very much resembling the English oak, except that their foliage is much thicker, and the colour of the leaves a far deeper green: and how beautifully is the dark colour of the branches contrasted and relieved by the rich tints of crimson and yellow which the fruit presents. There are many sorts of mangoes. One caste, as the natives call them, is very far superior to all others, having a sweeter taste, more like the peach, whilst all others have a taste very much allied to that of turpentine, but which by use is completely relished. In fact, all persons who have long been resident in the country, are exceedingly fond of them, eating a great number daily, whilst in season.—Excess in feasting upon them produces a great eruption of the skin oftentimes, and many large boils; otherwise they are considered as very wholesome food. In shape they very much resemble a sheep's kidney, but they are rather larger.

What would some of our English epicures say, to see those fine large pine-apples growing on that bank, the very pigs not thinking them worth eating? Those superb looking ones will probably be sold for two or three pice each, as, in the bazaars of Calcutta, you can obtain the finest fruit at one anna (or twopence) each.

Those large buildings on the right are called the Albion mills. They are the produce of an Utopian scheme, and an immense sum has been sunk in their erection. A great portion of the building is unfinished, and only a small part of the structure is used as warehouses and godowns. Do you observe those large water melons growing in front of that mud cottage? See to what a size the fruit has attained. That one is surely larger than any lace making pillow. They contain a soft pulp, which, when taken into the mouth, dissolves. This fruit seems peculiarly adapted to the climate, from the cool refreshing nature of its contents. That native actually seems to bend beneath the large bunch of plantains laid upon his shoulder. This fruit does not appear till the second year after the stem rises; though, as the plant itself is perennial, it bears fruit annually, as the shoots appear every year, and those which sprang last season will bear fruit this. This is certainly one of the most useful fruits to the natives that the country affords, its produce is usually so great, that the natives eat plantains instead of bread; besides which, the stock is made into curry, and the leaves are converted to many purposes. The shopkeepers wrap many sorts of goods in them, and most of the natives use them as plates. In cases where blisters are applied, they are used instead of linen to dress the blister; and what is very remarkable, I have been told, that whilst one side of the leaf will heal, the other will

serve to keep open the blister. Still the plantain does not become so generally useful as the cocoa-nut tree. Look at those graceful trees rising from the mangoe tope, and crowned with graceful plumage. The trees are used for making canoes, and oftentimes as bridges across small nullahs. The nut yields not only a delicious kernel, nutritious, and most grateful to the native palate, but also a sweet fluid, calculated to allay thirst in this parching clime better than any thing else they can possibly drink. The shell yields a fine aromatic oil, —the husk makes strong cordage,—the leaves thatch their cottages, or form fences to their gardens,—whilst the besoms which the sweepers use are made from the fibres of the branches; and every native is indebted to the cocoa-nut for the hubble-bubble through which he constantly inhales such clouds of the smoke of tobacco. Many domestic articles are also formed of the shell. See that man is measuring his oil by a cocoa-nut, that woman is carrying home ghee in half of a cocoa-nut shell, and that shopkeeper throws the pice he takes for his goods into a cocoa-nut shell. But the evening shades prevail; and how swiftly has the light passed away. We will now hurry home, as a heavy dew begins already to fall; and at another opportunity resume our remarks. Those large chests on the hackries, which we passed in the village of Seebpore, contain indigo, and are about to be shipped for Europe. The culture of the plant which produces it is a great source of

employ to thousands; and immense fortunes have been made by European indigo factors. It is a precarious speculation, as so much depends on the season. Sometimes for years together a remunerating crop cannot be realised; whilst on certain years, so rich a harvest is housed, as to enrich the factor. Very many indigo planters have been thus successful, that is to say, have realised two lacs of rupees, or twenty thousand pounds, some even triple that sum; but not content, they have said, We must get another lac, and then we will return to old England, quite satisfied. The next year they have probably expended ten times as much capital as before, hoping to gain ten times as much profit. But, alas! a bad year has ensued, and instead of being worth twenty thousand pounds, they are from five to ten thousand pounds in debt, and never afterwards can rise above this weight of debt, which presses heavily upon them. I have known several instances where this has been literally the case; and all hopes of revisiting their native land have been completely banished from the minds of those, who a few years before possessed ample funds to live as gentlemen in any part of Great Britain. In the culture of indigo, Europeans certainly excel the natives, as the latter will not embark capital sufficient to carry on the manufacture properly.—Very frequently you will find a native indigo planter who raises a thousand acres of the plant, without any sheds or buildings on the estate whatever, as

he causes the whole produce to be steeped in large earthen pans: whilst the European factor builds vats, drying houses, godowns, &c., and spares no expense, that the article may be well made. A great deal of trouble often arises in procuring the plant, as Europeans cannot hold land to raise it for themselves. (This I think is a very foolish law, and the sooner it is repealed the better.) They are obliged, therefore, to contract with the native farmer to raise such a quantity as is necessary, and bring it home to the factory at a certain price, and then the European must advance half the money before the farmer can proceed. So poor are they, that nothing beyond a few acres could be obtained without such advance; and as a maund of indigo (eighty lbs.), will on an average require ten acres of land to produce it, an immense number of acres must be raised to supply a good-sized factory.—The process of making the indigo is this:—When the plant is brought in, it is placed in a large vat, filled with water, where it is left to steep, until the colouring matter is extracted, which is soon done, when it begins to ferment. The time of its steeping varies according to the heat of the weather. Great skill and judgment are necessary to know when to let off the water into the vat below. This liquor, being fully impregnated with the colouring matter, is then beaten by the natives with large oars, until it appears almost like curds and whey. It requires great experience to know when

it is beaten enough to let the particles of colour sink to the bottom of the vat. When it has thus been beaten, it is left to settle; and when this is accomplished, the water is drawn off, and the sediment is carefully taken out, and spread into cakes, which are cut into squares, and dried.—When completely dry, these cakes are packed in chests, and sent to market. There are several shades of colour; but the dark blue is more valuable than the violet-coloured. Indigo is often selected as a profitable remittance, when the exchange is in favour of England. The indigo planter is subject to many inconveniences. Probably his factory is some score miles distant from any European station: consequently, he can enjoy no intercourse with his fellow-Christians, and is totally debarred from the privileges of the sanctuary. It is no wonder, therefore, that many indigo planters fall a prey to the vicious examples of the rich heathen around them, and totally neglect the important concerns of eternity. Still there are many moral, pious Christians to be found amongst indigo factors, scattered over the plains of Bengal. I had many opportunities of judging in this matter, and therefore must endeavour to rescue the character of that important body of men from the aspersions which too many have sweepingly cast upon them. It is true, there are some amongst them who are as heathenish as the Hindoos around them. But shall a whole body of men

be judged by the conduct of a few? If so, what profession, what trade, what order of beings can escape with impunity? Amongst many other testimonies to corroborate my assertion, I would refer my readers to the following extracts from a letter which I received just before I left India, from an indigo planter, whom I had met at a friend's house at Gusserah, during the time he came down to sell his indigo. After kind inquiries, he says—

"The principal object of my now addressing you, after inquiries regarding your health, is to request a favour of you, which I am satisfied you will cheerfully undertake; and I am the more desirous of making application to you rather than than to any other person, from a conviction of your being better qualified to carry my wishes into effect than any friend I possess. In short, friends I have but few; nor should I know where, nor to whom to apply, had not my stay at Gusserah given me the pleasure of your acquaintance, and emboldened me to number you amongst those few. I will briefly say that I am now in a situation which enables me to lay up a small store from my monthly income; and as my wants are not numerous, I find I can spare a little out of the bounty which Heaven has blessed me with, for charitable purposes. Will you then, my dear Sir, allow me to request you to become the dispenser of my mite; and in asking this, I leave it entirely to your control to apply it to such purpose as you

may deem most beneficial. There is, I believe, more than one society established in Calcutta for the propagation of the Gospel; and in this divine work, surely every man who knows how to value its inestimable blessings, ought to strive to contribute; and as this appears to me to be a superior object to any other worldly concern, I would beg to suggest that the sums I can occasionally send you be devoted to this purpose. This is, however, a mere suggestion, and not meant to fetter you in the smallest degree in its appropriation; for I must candidly tell you, that I am so much out of society here as to be quite unacquainted with what is passing your way; and it is possible there may be other pursuits which I know nothing of, to which you would like to contribute, so that I make it my earnest request you will be pleased to distribute it as you think fit: but in no case let the channel be known from whence it comes. To guide you in your intentions, it may be as well to mention, that every second month I will transmit you one hundred rupees; and this sum is now inclosed for a beginning, out of the first money I have received out of my income. I send only the half of the bank note for security sake, and the remaining half shall go by to-morrow's post."

This was not a solitary instance, but several indigo planters expressed to me the greatest concern for the salvation of the heathen around them, and proved their sincerity by liberally supporting

the cause of missions and schools; and I have no doubt, did not distance prevent, many amongst them would be found to be most zealous co-operators in all the laudable, charitable, and religious institutions with which Calcutta abounds.

CHAPTER XXIV.

"What is the world?—A wildering maze,
Where sin hath track'd ten thousand ways,
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng those roads,
Bearing their baubles, or their loads,
Down to eternal night:
—*One* humble path, that never bends,
Narrow, and rough, and steep, ascends
From darkness into light.

Is there a Guide to show that path?
The Bible:—He alone, who hath
The Bible, need not stray:
Yet he who hath, and will not give
That heavenly guide to all that live,
Himself shall lose the way."—MONTGOMERY.

CALCUTTA BIBLE SOCIETY—NATIVE ROMAN CATHOLICS—UNION OF ROMISH CEREMONIES AND PAGAN SUPERSTITIONS—APPLICATIONS FROM NATIVES FOR BIBLES—BIBLE ASSOCIATION—NUMBER OF COPIES DISTRIBUTED—LETTER OF REV. HENRY MARTYN—REV. D. SCHMID—EUROPEAN FEMALE ORPHAN ASYLUM—OTAHEITAN YOUTHS—SICKNESS IN INDIA—AND RETURN.

THE distribution of the Sacred Scriptures has been carried on in India by means of the Calcutta Bible Society, to an extent little apprehended by

the friends of the Bible cause in England. That society was established on the 21st of February, 1811, John Herbert Harington, Esq. being president, and the Rev. David Brown, secretary: since which period it has been constantly increasing in its operations; and tens of thousands of Bibles and select portions thereof have been circulated throughout the various kingdoms of the East. One principal cause of the establishment of a Bible Society in Calcutta was, that vast numbers of the natives on the coasts of Coromandel and Malabar, as well as of other parts of the continent of India and Ceylon, were found to be nominal professors of Christianity, but entirely destitute of the Scriptures, or very inadequately supplied with them. It was also found, as might be expected under such circumstances, that among nearly a million persons bearing the Christian name, the greater part dishonoured it by their ignorance and vice. At the same time, there were, in the very heart of Calcutta, thousands of Portuguese Roman Catholics totally destitute of the Holy Scriptures in their vernacular tongue. The Rev. Henry Martyn, in a sermon which he preached at Calcutta, on the 1st of January, 1811, with a view to the formation of the society, observed, "That there were at least 7000 of Portuguese Roman Catholics in Calcutta, and not less than 36,000 on the Malabar coast, and 5000 in Ceylon, besides those which were resident in the different settlements all along the coast, from Madras to Cape Comorin, and all

the principal towns on the Ganges and Jumna. Besides these, it was computed that not less than 150,000 native Roman Catholics, speaking the Malayalim language, as also 50,000 Syrian Christians, were entirely destitute of the lively oracles of truth. The consequence was, that when the Rev. D. Brown visited them, he observed, in one of his letters from the coast,

"At Aughoor, near Trichinopoly, there is a union of Romish ceremonies and pagan superstitions. They have their rutt, or car. I examined the rutt. It is built in the usual manner, with their cables to pull it, only that instead of the Hindoo devices, it has got hell and the devils on the lower part, heaven and the blessed in the higher, and above all, the pope and cardinals. The priest is so ignorant, that he did not seem conscious of any impropriety in having the rutt. I asked him how many thousands of Christians attended the festival. He said, generally about 10,000, which number corresponds with the report of the collector of the district.

"At Manaar, I embarked in an open boat for Ramisseram. A storm arose, and I went on shore at a fishing village, situated near the north-west extremity of the island Manaar. They were all Romish Christians, and I slept in their church.—The priest was absent, and his catechist had never heard that there was such a book as the Bible. My own boatmen were Christians, but had never heard of the Bible.

"The rutt is attached to the church of Tutycorin, as at Aughoor. The priest told me he walked before it in procession. In the Hindoo temples it is usual to ring bells and strike gongs, the moment the idol is unveiled. In analogy to this, bells are rung and drums beat at Tutycorin when the Virgin Mary is unveiled."

To supply these destitute Christians was therefore the first great object which the Calcutta Society had in view; and no time was lost in printing or procuring the necessary store; and great indeed was the avidity with which the Scriptures were received by them, as the following extracts from letters will testify:

" *Dewopirayer Njonamutter* says, the divine word is more precious than riches, gold, silver, or gems; but he has never had the book which shows the good way; asks for a New Testament, which he will hold as a lamp to his feet and a light to his path all the days of his life, and will read and study it, and walk according to the manner which it directs.

Sandapper states, that his spiritual guide being "a Roman Catholic, he cannot get from his own Romish minister a New Testament, which was appointed by the Saviour Jesus Christ for his salvation. He therefore petitions for a New Testament for to save his soul, and he promises to use it for that purpose, and will take the utmost care of it.

" *Rayapen Sandapen*, assistant catechist, says, through the paternal compassion of Mr. Hohlhoff,

he has been placed in the vineyard, which the living God has planted in this country; but can a vine, without pouring water upon it, grow in a flourishing manner so as to give ripened fruits? It is impossible; therefore the petitioner thirsteth very much for the spiritual waters of the Holy Bible so very needful for salvation, and he prays for all heavenly blessings on the honourable Bible Society.

"*Pakyanaden Arulopen* says, the Holy Scriptures awaken every one to piety and good works; he is athirst for them. On receiving them, he shall pray the Lord God to bless the society according to his promise in the words of his prophet Daniel xii. 3. 'They that be wise shall shine as the brightness of the firmament, and they that *turn many to righteousness* as the stars for ever and ever.'

"*Sandapper*, a schoolmaster, in his address for a New Testament, says, Reverend Father, have mercy upon me; I am, amongst so many craving beggars for the Holy Scriptures, the chief craving beggar. The bounty of the bestowers of this treasure is so great, I understand, that even this book is read in rice bazaars and salt bazaars.

"Another says, My heart is now like a lamp without being trimmed. Now I intreat you, Reverend Sir, will trim it by giving me an Old and New Testament, which I will read to the edification and comfort of myself and family, and to my Roman Catholic neighbours.

"I approach you, Reverend Fathers, with hunger and thirst after this sacred book; by granting the same, my poor heart will be exceedingly comforted, and praise God for this benefit. There is an heathen youth, named Sandavarayer, with me in the same service, and he is a three-quarter Christian; he has read the Bible, and is acquainted with the best part of it. He desires daily my advice whether he can come and request the same. He is very anxious to know whether you give this book to heathens. I recommend him much to you, Reverend Father."

The field of labour open to the view of the Society was great indeed, but they entered upon it with spirit; and aided by the numerous versions of the Holy Scriptures translated and printed by the Serampore missionaries, and large remittances from England, they formed a depôt of some thousands of copies of the inspired writings, in almost every language of the East. On the removal of the Rev. D. Brown, the secretaryship was filled by the Rev. T. Thomason, with whom were afterwards united the Rev. H. Townley and the Rev. Dr. Marshman. Incalculable as were the benefits arising from the operations of the Calcutta Auxiliary Bible Society, still the want of a Bible Association was much felt by those who entered deeply into the state of both nominal Christians and heathens in India, as the efforts of the former were too gigantic and weighty to admit of the views of the officers and committee being directed to the

lanes and gulleys of Calcutta, where a great dearth of the Sacred Scriptures prevailed. Accordingly, on the 7th of June, 1822, a Bible Association was formed. The meeting was held in that splendid edifice, the Town Hall, and most respectably and numerously attended by ladies and gentlemen.—Having been appointed minute secretary to the association, I communicated the formation of the society to the secretary of the auxiliary, to which we were desirous of becoming affiliated. The following is an extract of the letter received in answer:—

"My Dear Sir,

"At a meeting of the Committee of the Calcutta Auxiliary Bible Society, this morning, I had the pleasure of reading your letter respecting the recent establishment of a Bible Association in this place. It cannot be necessary to add, that the communication was most acceptable to all present; they hailed this accession to the Bible cause with joy and thankfulness. Inclosed is a copy of the resolution passed on the occasion.

"'Read a letter from the Rev. Mr. Statham, Minute Secretary of the Calcutta Bible Association, announcing the establishment of that Institution.

"'*Resolved*—That the secretary, in replying to the above communication, do express the high satisfaction of the committee in the enlargement of Bible operations by the formation of this new So-

ciety, and their fervent hope that it may prosper, and be abundantly blessed to the advancement of religion in this populous city. The committee, being persuaded that such an institution was greatly wanted, and must give extent as well as efficiency to their own labours, anticipate much good (by the Divine blessing) from the local co-operation of a Bible Association conducted on the principles adopted at home; and therefore cordially accede to the request conveyed in the letter, that the new association be supplied with the Society's books from the depository at cost prices, and will always be happy to facilitate to the utmost the objects of a body, which they deem so valuable an auxiliary to the common cause.

"'*True Copy,*

"'(Signed) T. THOMASON.'

"Having been for many years engaged for the Bible Society, I know by experience how much need there existed for such an association. The multitude of my own avocations has not allowed me to give that minute and laborious attention to the detail of business, on which the efficiency of every Society is found by experience to depend; and I have long wished to see an institution formed amongst us, whose express object should be that of district and local co-operation. It will always afford me pleasure to assist, in any way that may offer, your important labours, and I pray that the intercourse thus happily opened may be productive of the best fruits. Looking round on

the large and increasing population of this city, I contemplate many advantages as likely to arise from the plan of district labour, and personal inspection. Many scenes of wretchedness will be explored; many wants brought to light; much zeal elicited; and important collateral benefits, connected with the advancement of true religion, must result from a system of patient, affectionate, and judicious visiting of the people. The direct consequences will be apparent to all. The society will gain much more extended support; and the Bible will be more generally known and valued.—Who can reflect on these probable effects of your labours without thankfulness to that Providence, by which your hearts have been disposed to unite in such a cause? May you prosper abundantly, and may the word of the Lord have free course, and be glorified!"

The effects produced by the labours of the committee were great. Of this my readers can form some idea when I tell them, that during the five years of my connexion with the association, the following was the number of the copies of the Sacred Scriptures or Gospels distributed by their agency:—

1822-3	. . . 1,578	copies
1823-4	. . . 3,500	„
1824-5	. . . 4,147	„
1825-6	. . . 3,915	„
1826-7	. . . 3,553	„
Total	16,693	

These, upon referring to the account then taken, I find were above half in the Bengalee language. The residue were in the Hindoostanee, Nagree, Anglo-Hindoostanee, Greek, Armenian, Portuguese, French, Danish, Italian, German, Hebrew, Malay, Arabic, Persian, Sanscrit, Orissa, Hinduwee, Telingu, Mahratta, Shikh, and Mooltan characters, with one Irish and one Welsh Bible. Every lane or alley of the populous city was visited, as the whole was divided into districts, and the visitors entered every dwelling. Thus the good seed of the word was abundantly scattered; and we trust it will be proved that these 16,693 grains shall produce an abundant crop.

Having had occasion in a former chapter, as well as in the present, to refer to a man whose name will ever be dear to every friend of missions, I mean the Rev. Henry Martyn, I would here insert a copy of a letter addressed by him to the Rev. Dr. Marshman, Serampore. It is dated from Dinapore, March, 1807, and will prove gratifying I have no doubt, to all those to whom his memory is dear, and also corroborate the sentiments expressed in page 51.

"My Dear Brother,

"I little intended to let your letter remain so long unanswered. Your expressions of brotherly love, and animating suggestions, deserved an early acknowledgment. I begin with blessing God, and congratulating you on the progress of the transla-

tions, particularly the Sanscrit and Chinese. I truly long for the dispersion of the Scriptures. It will be the dayspring from on high to these poor benighted souls, and the labours of faithful preachers superadded will bring on the day. After all that is said of the impossibility of converting the natives of this country, we may safely say, that the experiment has never been fairly made till the present day, except on the coast, and there it has answered.

"You do not specify which Hindoostanee you have in the press,—the Arab, Persian, Hindoostanee, or the Hinduwee, nor what parts of the Scriptures are translated in them. Respecting the Hindoostanee (*i. e.* Arab-Pers.,) I think you will have no difficulty in determining the style in which that should be done, for Mussulmans, and well-educated natives from all parts of the country, that I happen to meet with, speak much alike, and their language may be said to consist of a very small number of Arabic phrases, a small number of Hindee words and phrases, and a very large proportion of Persian words. The language taught by Gilchrist seems to be precisely this.—Fitrut in his translation seems to have too many Arabic words. The Hinduwee will, I fear, continue to give trouble. The problem respecting it is, Which dialect of it will be most generally understood? And nothing will determine this but a visit to the different parts of the country, or specimens sent from them. C—— has procured for

me pieces professed to be written in the dialects of Benares and Bettia, but the language is so intermixed with the words and grammatical niceties of the polished Hindoostanee, that they are not to be called specimens of Hinduwee: but, however your Hinduwee translation be made, I have no doubt of its being easily understood by the bulk of Hindoos every where. I speak, you see, as if I knew a great deal more than I do. You know the extent of my opportunities of information, and will therefore qualify some of my bold assertions. I think there can be no doubt about adhering strictly to the genders, &c. in the Hindoostanee, for those niceties are a part of the grammar of that language, and do not at all tend to render it less intelligible. Respecting the old disputes about *too*, *tyn*, and *myn*, I have to say that *myn*, occurs repeatedly in an old Hinduwee translation of the Ramayun; and a moonshee at Buxăr, a Hindoo, who never heard of Gilchrist, both used it himself and said it was always used by those who knew how to speak respectfully; he said *we* were right in saying *hum*, because we were masters. I think, however, that to avoid the danger of mistake, *hum* should not be used alone for the plural, but *hum sub*, and, to prevent the inelegant recurrence of this awkward phrase, *humon* in the oblique cases: and in the dialect of the country people, such as the little book of the Parables is written in, *ka*, *ke*, *kee*, and *ko*, are all expressed by *ke*, and *kya*, by *ka*.

"Gladwin gives little hope of being able to help; the work he is at present about will employ him for six months to come. Beg Mr. Brown to forward one copy of the Hindüwee translation by the Bangee. There are a great many Mahrattas in Patna, to whom, by and bye, I shall be able to give the Scriptures by you; and a college of Sieks. If I am called down to Calcutta this summer, I shall be ashamed to appear before you to be questioned about the Sanscrit. To be sure, I have been doing other things, but you will not allow any thing else to be of such consequence, and I am heartily of the same opinion. I have a new congregation to take care of, namely, the women belonging to the soldiers, for whom I have translated the Church of England service, and am obliged to write out the Gospels as fast as possible to read to them. What would R—— H—— say, if he heard of my bigotry and guilt in transporting the Church of England beyond the seas? All I can say in extenuation is, that it appeared to me the best thing I could do. The first Sunday, I had a congregation of two hundred women, Portuguese, Mussulmans, and Hindoos; but not a single person but the soldiers' women, has yet ventured to appear.

"I much wish, if possible, to make a journey to the south east. On the western border of Bengal, I may perhaps find some use for your Bengalee tracts. Your moonshee is dreadfully bitter: his contemptuousness and disrespect sometimes sur-

prise me. In order to get the Parables done, I had left the translation of the Scriptures. We had finished the Epistles of John, Jude, and the 1st of Revelations. I shall now go on again with that delightful work, though only at my leisure, because I do not consider it as assigned to me. He speaks of that translation of the Acts he made with you as bad. With love to Mr. Ward, and all the brethren and sisters, tell him that I shall answer his letter when I send him my book to be printed. I suppose you enjoy much delightful communion, particularly since Dr. Buchanan's return. I sometimes long to make one at the long table at Aldeen, but the best place is that appointed by the Master. May He ever be with you all!

"Yours affectionately,
"(Signed) H. MARTYN."

Associated with me as Bible secretary in the association, was the Rev. Deocar Schmid. His heart was thoroughly engaged in the work. To all who knew him, this testimony will be needless. He was truly indefatigable in his exertions to promote the great objects of the Society, and was the means of stimulating myself and others to more active exertions than I consider we otherwise should have made. He was chaplain to the European Female Orphan Asylum, a noble institution for the reception and education of female European orphans, principally those of the King's regiments in India, only those children being admissible

whose father and mother are both Europeans, such orphans being received, however young they may be, and the whole is conducted under the management of ten ladies, Mrs. Schmid was peculiarly well qualified for the situation of mistress; and many of the young women educated beneath her care have been married to missionaries and respectable tradesmen, and have proved most amiable, pious characters. The most industrious habits are inculcated, as all the business of the house (as far as practicable and expedient) is performed by the orphans of proper age in rotation, to the exclusion of a host of native servants.

The reasons originally assigned for the establishment of the institution, were the following:—

1. It had long been observed, by persons whose situations had enabled them to know the state of the children in the King's European regiments in that country, that those who became orphans at a very tender age, being usually left to the care of careless nurses, and in many cases altogether unprovided with nurses, were very seldom reared to maturity, through the ignorance, indolence, or cruelty of those who were entrusted with their management. An asylum, therefore, for the reception of such orphans, would tend to the preservation of many lives which would otherwise be lost through the neglect or mismanagement of nurses, or the want of nursing altogether.

2. Those who were happily preserved through the dangers of infancy, manifested, as they grew

up, all those corrupt principles, which are naturally cherished by the vices abounding in barracks. If nurtured in vice, and always conversant with scenes of profligacy, it is scarcely supposable that any female should prove a virtuous character; but the education of orphans in barracks is subject to peculiar disadvantages. Deprived of a parent's eye, they live in a manner at large, and the actual consequences are such as may be easily foreseen. Several persons, well informed on this subject, have declared, that during their long acquaintance with the regiments to which they belonged, the orphan girls have, without one single exception, when arrived at maturity, given themselves up to dissolute habits. A second important benefit, therefore, resulting from this institution, is the snatching of these helpless children from scenes of temptation, in order to the training of them up in habits of industry, and bestowing on them the blessing of a good education.

3. The dangers from exposure to bad examples in a barrack are, in the case of European orphans, peculiarly to be dreaded, because they are for the most part friendless, being far removed from all their relations, in a strange country, left to the casual mercy of individuals, who are often compelled, by their own necessitous circumstances, either to desert their charge entirely, or consign it over to another equally unable with themselves to use permanent vigilance in the work of superintendence. The dangers of such a changing, ineffici-

ent, and often capricious control, are obvious.—Those who are peculiarly subject to it, therefore, possess peculiar claims on our compassion.

4. An establishment for European orphans, affords, therefore, peculiar advantages to the children and to the parents:—to the children, by their receiving that mode of education, and enjoying that treatment, which is most suitable to them, and which they would have enjoyed in their native country; for they are brought up independent of servants, and taught to wait as much as possible on themselves, and receive that sort of instruction in the management of a house, and care over younger children, which will render them capable of earning their own livelihood in any way the governesses may think proper to dispose of them:—to the parents, by the comfort they derive from the reflection, that should it please God to leave their children orphans, they will be suitably provided for and educated. This is a prospect which must cheer our soldiers under the gloomy apprehension of leaving their children destitute; and in a country like that, where the spirits are so often depressed by the climate, must add materially to the comfort of their lives.

Government liberally contributes two hundred rupees monthly in aid of its funds, the remainder being supplied by voluntary subscriptions, the expenses averaging about a thousand rupees monthly. When I left Calcutta, there were eighty girls in the school, all rescued from infamy, and training

up in the fear of the Lord. Several of the elder scholars had been engaged to superintend native female schools. Thus, instead of degrading the Christian character in the eyes of the natives, as prior to the institution of the asylum, many soldiers' orphan daughters had done, they are instrumental in removing the veil from the eyes of their dark minds, and messengers of mercy to their dreary dwellings. Freely have they received the blessings of instruction, and freely do they impart it to others. May they be blessed in the deed!

Several ships, sailing from the port of Calcutta, trade to the South Seas, and visit the islands where the Gospel has obtained so glorious a victory over the powers of darkness. One of these vessels, lying at anchor off the island of Otaheite in the year 1822, was visited by many of the inhabitants in their canoes, amongst whom were three intelligent youths, about the age of fifteen or sixteen years. They appeared to be much delighted with all they saw on board, and it was with difficulty they were persuaded to leave the ship at night. Each morning, as soon as the light dawned in the East, they were alongside in their canoes, waiting to be received on deck. They became particularly attached to the captain, and would endeavour to do any thing they considered he desired to be accomplished. They had obtained a little smattering of English, and in broken sentences conversed with the crew. When told that the ship was about to sail on the morrow, they begged very

hard that they might be allowed to accompany the captain in his voyage, promising to do all they could to make themselves useful. When this was refused, they appeared very much grieved, and wept sorely, and it required some trouble to dismiss them at night. The next morning they did not make their appearance as usual, which the captain was glad of, as he anticipated some painful feelings in forcing them from the ship. About ten o'clock A.M. they weighed anchor, and proceeded on their voyage to New South Wales. The next day, about dinner time, the captain was informed that the three Otaheitan youths were found secreted in the hold. They were too far from the island now to re-land them, therefore the captain was under the painful necessity of taking them with him.

During the voyage they conducted themselves with so much propriety, that the captain and officers determined, when they reached Calcutta, to place them at school, in order that they might receive an education to qualify them to fill situations superior to those of common seamen. Having been applied to, I agreed to receive them, and accordingly the chief mate brought them to Howrah. One of them was named Toowha, another Titteroo, and the third Tarwharree. But the captain had given them Christian names: Toowha was called William; Titteroo, Thomas; and Tarwharree, John. The last named youth was possessed of far greater talent than the others, consequently made greater

progress in his studies. They became very attentive to the great concerns of religion; and by their quiet, inoffensive, and mild demeanour, won the hearts of all their school-fellows, whom they used often to amuse by practising some of the pastimes of their native island, such as throwing the spear; this was done very cleverly, by placing the end of the spear on the toe, and, by the combined efforts of hand and foot, they would throw it to a great distance with peculiar force, generally striking the mark at which they aimed. Some of their war cries were also often given, as well as a war dance; and many strange ceremonies described, which they *had been* accustomed to see performed on various religious and other occasions. So that they proved very acceptable companions to the young gentlemen, who in return behaved very kindly, in presenting them with left-off clothes, &c.

In the year 1825, a society was established in Calcutta, called the Apprenticing Society, for the purpose of placing out those Christian lads who were indigent and destitute of employ, as apprentices to some respectable tradesmen of Calcutta. This desirable object, however, nearly failed, from the aversion which even the poorest European or Indo-British youths have to any thing approximating to servitude The three Otaheitan youths were (under the auspices of this Society) placed as apprentices with Mr. Kyd, the respectable shipbuilder of Kidderpore, by their own desire. They expressed great delight in the anticipation of re-

turning to their native land, to teach their countrymen how to build ships. But, alas! the hand of death fell upon them, and they were not permitted to enjoy the fulfilment of their hopes. They were living when I left Calcutta, highly delighted with their situation, and much respected by their kind master; but I have since learned that, one after the other, they fell a sacrifice to bilious fevers.

During the time that they were with me, an epidemic fever raged; the three Otaheitan youths, in common with the other scholars, were *affected* with it, and were the most patient and tractable of all that were seized with the malady, which was a violent aguish intermittent fever. So completely still and passive were they, that the doctor used jocularly to say, "How are the three South-Sea automatons to-day?" They never spoke, unless questions were asked them, although they lay on cots beside each other; neither did they move hand nor foot, without being told. Whether this is a natural feature of their character in sickness I know not; but it appeared so to me then. I had thirty-six of the young gentlemen all ill with the epidemic at the same time, so that the house much resembled an hospital. In a short time, through mercy, all recovered.

Sickness in India is rendered far more distressing to many, from the want of kind friends to attend upon and nurse them, as, when left to the tender mercies of servants, it is hardly ever the case that any attention is paid to the poor invalid.

I have known instances of servants entirely leaving their masters to perish, without the least aid, whilst they have been ransacking the drawers or trunks, to pilfer any thing valuable. The natives generally entertain a great antipathy against waiting on the sick. Oftentimes servants will leave their employ rather than do this; and when there is no person but the sick man to order or command, it is next to an impossibility to get them to do any thing for the patient. I remember visiting a Scotchman, who was grievously sick of a bilious fever, and he complained that all his servants had forsaken him and fled. I engaged two others to wait upon him, which they did for the first two or three days; but soon got weary of the office, and then began to examine his trunks, &c. before his face. I had been to see him in the afternoon of the third day after these men had entered upon his service, and finding him very dangerously ill indeed, promised to see him again when I returned from Calcutta, whither I was going to preach in the evening. It was late before I returned; however, I fulfilled my promise, and went to see him. As I approached the small bungalowe in which he dwelt, I could hear his hollow groans for some yards before I reached the place; and when I entered, the poor man was lying upon his cot, with nothing but a pair of loose cotton trowsers on his body; the sheets were gone from his bed, and all the wearing apparel carried off from his trunks. He could but just articulate, "Servants—robbed."

I gave him a little lemonade to moisten his mouth, and did all I possibly could to make him comfortable; but the stream of life was ebbing fast away. He requested me to pray with him. I did so: and after that he appeared to be in earnest mental prayer. I supported his head for about half an hour, when he fell back and expired. I do hope it was to exchange a world of sorrow for a world of bliss. It was then about three o'clock in the morning. I closed his eyes and laid him straight on the cot, and then securing the door of the bungalow, to keep out the jackals, I went home; and rousing my servants, sent to let a friend of the deceased know of his death, who came immediately, when I conducted him to the bungalow: and having obtained the help of some persons in the neighbourhood, I went in search of the two men who had robbed him. They were not then found; but the stolen articles were discovered in the hut of one of them, and the men were afterwards punished for the theft.

It was my happiness to receive the kindest attention from my dear missionary brethren, during the time of a previous affliction, or else I never could (humanly speaking) have escaped from the malignant fever with which I was visited: and I shall ever remember their unwearied watchings and attendance with the liveliest emotions of gratitude. In all cases of illness, the European needs constant nursing; this the natives will do, when there are persons to superintend them, but not

otherwise. How often have I seen many gasping for a breath of air, with no kind friend near to procure it by the aid of a punkah; but this was not the case with me: every attention was paid by friends around, and, by the mercy of God, I was permitted so far to recover as to be able to embark for Europe. Three of my native servants accompanied me in the steam vessel to the ship, which lay at anchor at the Sandheads, and when I went on board they wept like children. Their accompanying me was no small sacrifice for them to make, as, according to their customs, they would be obliged to fast until they reached the shore again, which could not be in less time than thirty-six hours. We had a very pleasant voyage, as some of my friends, regular attendants on my ministry at Howrah, came with me, and we had the privilege of public worship the whole of the passage. In consequence of springing a leak, we were obliged to put into the Cape for ten days, to repair; during which time I had an opportunity of visiting Stéllenbosch, and of enjoying pleasing intercourse with Christian friends in Cape Town. We reached England on the 29th of May, 1827, after a very speedy passage from the Cape; when I had the happiness of again visiting the scenes of my childhood, and the friends of my youth, and of meeting with those most dear. By the providential hand of God, I have been called to settle in my native town, and to take the oversight of the church, of which many of my dear relatives are

[illegible] I am surrounded by kind friends, and am [illegible] with renewed health and strength: so that [illegible] the way in which I have been led, I can [illegible] say with David, "Bless the Lord, O my soul, [illegible] his benefits." And my fervent [illegible] prayer still shall be, "God be [illegible] us, and bless us, and cause his face [illegible] may be known [illegible] nations. [illegible] praise thee [illegible]: let all the [illegible] praise thee."

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible] Rise, Israel, rise!
[illegible]
[illegible] before his throne.
[illegible]
[illegible]." [illegible]

THE END.